

# **HOLOCAUST LEARNING TRUNK PROJECT**

**TEACHING GUIDE**

**2012-2013**

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# WHAT IS THE HOLOCAUST LEARNING TRUNK PROJECT?

The Holocaust Learning Trunk Project provides textual, visual, audio, and digital materials that when combined ensure students gain positive character development and a deeper understanding of importance of good citizenship.

## CORE OBJECTIVES:

- emphasize that hate is taught, not an innate trait by birth and it is a person's choices that determine their role(s)
- emphasize stories of rescue to demonstrate the significance of personal responsibility
- emphasize personal testimony and not statistics
- emphasize that all Jews were victims but not all victims were Jews
- emphasize examples of non-violent resistance to demonstrate that even though most victims were not victims as a result of their choices but rather the choices of perpetrators, many victims made the choice to not let the Nazis take away their spirit and humanity

## HOW DOES THIS RELATE TO THE COMMON CORE?

Each lesson module, activity module, and worksheet were designed or directly derived from the tasks, strategies, and themes outlined in the Common Core Georgia Performance Standards.

Middle school students continue to expand their understanding of history by using multiple sources and perspectives to build interpretations of past events. While studying the Holocaust through this process, students acquire an improved understanding of the basic civil rights in a democracy. Additionally, students will better understand their role in their community, nation, and international community.

The modules are developed with the goal of teaching critical thinking skills to students in order to provide them with a broad view of societies, cultures, and belief systems. In gaining this perspective students can recognize and respect people's difference and realize the dangers of prejudice, bigotry, and discrimination. It encourages the acceptance of diversity in a pluralistic society.

It is important to learn the lessons of the Holocaust and the skill of critical thinking, so that students can apply these values and strategies to their own decision-making process. Each lesson module provides students with an opportunity to examine their daily lives, the choices they make, and how those choices impact others. **Personal responsibility is a central theme of Holocaust education** and the examination of this allows students to recognize when he/she is in a situation where he/she must make a choice instead of standing by in apathy. Students should not be told what decision they are expected to make, but in learning the lessons of the Holocaust he/she will be able to use their critical thinking skills to arrive at the right decision and understand why it is the right decision. Through studying the lessons of the Holocaust, students are taught how to make moral and ethical choices.

Common Core units that teach the lessons of the Holocaust: Grade 6 ELA CCGPS Unit Plan: 3<sup>rd</sup> 9 Weeks, Grade 6 ELA CCGPS Unit Planner: 2<sup>nd</sup> 9 weeks, Grade 8 CCGPS ELACC8RL5.

# WHAT IS THE HOLOCAUST?

## (UNITED STATES HOLOCAUST MEMORIAL MUSEUM, 2012)

**THE HOLOCAUST IS THE STATE-SPONSORED SYSTEMATIC PERSECUTION AND ANNIHILATION OF EUROPEAN JEWRY BY NAZI GERMANY AND ITS COLLABORATORS BETWEEN 1933 AND 1945.**

Jews were the primary victims – six million were murdered; Roma and Sinti (Gypsies), people with mental and physical disabilities, and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah's Witnesses, Soviet prisoners of war, and political dissidents, also suffered grievous oppression and death under Nazi Germany.

## ROLES IN THE HOLOCAUST

### GEORGIA COMMISSION ON THE HOLOCAUST

#### PERPETRATORS

Those responsible for the crimes, deaths, and acts of hatred. The perpetrators were not beasts but human beings who made **moral and ethical choices**. They chose to commit evil and violate human rights. Perpetrators were not born with hatred – they were taught hatred.

#### TARGETS

Groups and individuals who were targeted for destruction or decimation for **racial, ethnic or national reasons**.

#### BYSTANDERS

The largest group of people during the Holocaust. Bystanders were those who remained silent, passive, and indifferent. It is vital to teach and discuss the consequences of when people make the choice to be a bystander.

#### RESCUERS, RESISTERS & PARTISANS

Individuals or groups of individuals who made choices and risked their own lives to save others and stand up against bigotry, prejudice, and hate.

#### COLLABORATORS

Individuals or groups who worked with the Nazis regardless of whether they shared a common goal or believed in the Nazi racial ideology. Collaborators made the choice to join and assist the Nazis for many reasons. Examples of collaborators include the Axis powers that enforced anti-Jewish laws, Norwegian police who assisted in deportations of Jews to Auschwitz, villagers in Poland who dug mass graves for bodies after shootings.

#### LIBERATORS

Allied troops responsible for liberating concentration and extermination camps throughout Europe.

## **“WHY TEACH ABOUT THE HOLOCAUST?” (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)**

The goal of teaching the Holocaust is to understand what the Holocaust is, why we must study it, and how we can prevent future genocide.

The Holocaust provides one of the most effective subjects for an examination of basic moral issues. A structured inquiry into this history yields critical lessons for an investigation of human behavior.

Study of the event also addresses one of the central mandates of education in the United States, which is to examine what it means to be a responsible citizen.

Through a study of these topics, students come to realize that:

- Democratic institutions and values are not automatically sustained, but need to be appreciated, nurtured, and protected.
- Study of the Holocaust assists students in developing an understanding of the roots and ramifications of prejudice, racism, and stereotyping in any society.
- Thinking about these events can help students to develop an awareness of the value of pluralism and encourages acceptance of diversity in a pluralistic society.
- The Holocaust provides a context for exploring the dangers of remaining silent, apathetic, and indifferent in the face of the oppression of others.
- A study of these topics helps students to think about the use and abuse of power, and the roles and responsibilities of individuals, organizations, and nations when confronted with civil rights violations and/or policies of genocide.

## **BENEFITS OF HOLOCAUST EDUCATION GEORGIA COMMISSION ON THE HOLOCAUST**

Study of the Holocaust can be used as a lens to learn and explore other genocides and similar themes from human history.

Study of the Holocaust teaches not only critical lessons in history but also moral and social responsibility.

Study of the Holocaust helps illustrate what can happen when people think and act out of hatred, which is not something that is not limited to one time or one place.

Study of the Holocaust helps demonstrate how an individual or group of individuals can make choices to make a difference in their community or change the course of history.

Education is the best cure: scapegoating, stereotyping, discrimination, and prejudice are dangers that have not dissipated with the passing of time.



# “GUIDELINES FOR TEACHING ABOUT THE HOLOCAUST”

## (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

### AGE APPROPRIATENESS

Students in grades 6 and above demonstrate the ability to empathize with individual eyewitness accounts and to attempt to understand the complexities of this history, including the scope and scale of the events. While elementary students are able to empathize with individual accounts, they often have difficulty placing them in a larger historical context. Such demonstrable developmental differences have traditionally shaped social studies curricula throughout the country; in most states, students are not introduced to European history and geography—the context of the Holocaust—before middle school. Elementary school can be an ideal location to begin discussion of the value of diversity and the danger of bias and prejudice. These critical themes can be addressed through local and national historical events; this will be reinforced during later study of the Holocaust.

### METHODOLOGICAL CONSIDERATIONS

The teaching of Holocaust history demands of educators a high level of sensitivity and a keen awareness of the complexity of the subject matter. The following recommendations, while reflecting approaches that would be appropriate for effective teaching in general, are particularly relevant to Holocaust education.

#### 1. DEFINE THE TERM “HOLOCAUST”

The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims—six million were murdered; Gypsies, the handicapped and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah's Witnesses, Soviet prisoners of war and political dissidents, also suffered grievous oppression and death under Nazi tyranny.

#### 2. DO NOT TEACH OR IMPLY THAT THE HOLOCAUST WAS INEVITABLE

Just because a historical event took place, and it is documented in textbooks and on film, does not mean that it had to happen. This seemingly obvious concept is often overlooked by students and teachers alike. **The Holocaust took place because individuals, groups, and nations made decisions to act or not to act.** Focusing on those decisions leads to insights into history and human nature and can better help your students to become critical thinkers.

#### 3. AVOID SIMPLE ANSWERS TO COMPLEX QUESTIONS

The history of the Holocaust raises difficult questions about human behavior and the context within which individual decisions are made. Be wary of oversimplification. Seek instead to nuance the story. Allow students to think about the many factors and events that contributed to the Holocaust and often made decision-making difficult and uncertain.

#### 4. STRIVE FOR PRECISION OF LANGUAGE

Any study of the Holocaust touches upon nuances of human behavior. Because of the complexity of the history, there is a temptation to generalize and, thus, to distort the facts (e.g., “all concentration camps were killing centers” or “all Germans were collaborators”). Rather, you must strive to help your students clarify the information presented and encourage them to distinguish, for example, the

differences between prejudice and discrimination, collaborators and bystanders, armed and spiritual resistance, direct orders and assumed orders, concentration camps and killing centers, and guilt and responsibility.

Words that describe human behavior often have multiple meanings. Resistance, for example, usually refers to a physical act of armed revolt. During the Holocaust, it also encompassed partisan activity; the smuggling of messages, food, and weapons; sabotage; and actual military engagement. Resistance may also be thought of as willful disobedience such as continuing to practice religious and cultural traditions in defiance of the rules or creating fine art, music, and poetry inside ghettos and concentration camps. For many, simply maintaining the will to remain alive in the face of abject brutality was an act of spiritual resistance.

Try to **avoid stereotypical descriptions**. Remind your students that, although members of a group may share common experiences and beliefs, generalizations about them tend to stereotype group behavior and distort historical reality. Thus, all Germans cannot be characterized as Nazis nor should any nationality be reduced to a singular or one-dimensional description.

### **5. STRIVE FOR BALANCE IN ESTABLISHING WHOSE PERSPECTIVE INFORMS YOUR STUDY OF THE HOLOCAUST**

One helpful technique for engaging students in a discussion of the Holocaust is to think of the participants involved as belonging to one of four categories: victims, perpetrators, rescuers, and bystanders. Examine the actions, motives, and decisions of each group. Portray all individuals, including victims and perpetrators, as human beings who are capable of moral judgment and independent decision making.

As with any topic, students should make careful distinctions about sources of information. Students should be encouraged to consider why a particular text was written, who wrote it, who the intended audience was, whether there were any biases inherent in the information, whether any gaps occurred in discussion, whether omissions in certain passages were inadvertent or not, and how the information has been used to interpret various events. Strongly encourage your students to investigate carefully the origin and authorship of all material, particularly anything found on the Internet.

### **6. AVOID COMPARISONS OF PAIN**

One cannot presume that the horror of an individual, family, or community destroyed by the Nazis was any greater than that experienced by victims of other genocides. Avoid generalizations that suggest exclusivity such as "the victims of the Holocaust suffered the most cruelty ever faced by a people in the history of humanity."

### **7. DO NOT ROMANTICIZE HISTORY**

Accuracy of fact along with a balanced perspective on the history must be a priority.

### **8. CONTEXTUALIZE THE HISTORY**

Events of the Holocaust and, particularly, how individuals and organizations behaved at that time, should be placed in historical context. The occurrence of the Holocaust must be studied in the context of European history as a whole to give students a perspective on the precedents and circumstances that may have contributed to it.

### **9. TRANSLATE STATISTICS INTO PEOPLE**

In any study of the Holocaust, the sheer number of victims challenges easy comprehension. Show

that individual people—families of grandparents, parents, and children—are behind the statistics and emphasize that within the larger historical narrative is a diversity of personal experience. Precisely because they portray people in the fullness of their lives and not just as victims, first-person accounts and memoir literature provide students with a way of making meaning out of collective numbers and add individual voices to a collective experience.

### **10. MAKE RESPONSIBLE METHODOLOGICAL CHOICES**

One of the primary concerns of educators teaching the history of the Holocaust is how to present horrific, historical images in a sensitive and appropriate manner. Graphic material should be used judiciously and only to the extent necessary to achieve the objective of the lesson. Try to select images and texts that do not exploit the students' emotional vulnerability or that might be construed as disrespectful of the victims themselves. Do not skip any of the suggested topics for study of the Holocaust because the visual images are too graphic. Use other approaches to address the material.

In studying complex human behavior, many teachers rely upon simulation exercises meant to help students "experience" unfamiliar situations. Even when great care is taken to prepare a class for such an activity, simulating experiences from the Holocaust remains pedagogically unsound. It is best to draw upon numerous primary sources, provide survivor testimony, and **refrain from simulation games that lead to a trivialization of the subject matter.**

# CRITERIA FOR TRUNK CONTENTS

## GEORGIA COMMISSION ON THE HOLOCAUST

One of the main objectives of the trunk contents is to give the Holocaust a human voice. While studying the Holocaust, it is important to read first person accounts, eyewitness testimonies, or stories focusing on individual experiences. Doing so provides a greater understanding of the complexity of the Holocaust by demonstrating that the Holocaust is more than analyses, statistics, and a period in history. The statistics especially, though staggering, should not be the emphasis of Holocaust studies.

Furthermore, providing students with the opportunity to learn about the themes of the Holocaust through personal accounts allows students to connect with what they're learning. The legacy of the story of Anne Frank and her belief that despite everything people are truly good at heart has connected with millions of people throughout the world for decades. In this way, stories of survival, resilience, and standing up in the face of bigotry and discrimination is more powerful than the legacy and reputation of the Nazis and their crimes.

The Holocaust Learning Trunk Project coordinators, Georgia Commission on the Holocaust's Educator Advisory Committee, and other advisors have selected challenging, thought-provoking resources and reviewed the materials in the trunks based on the following criteria:

- Age appropriateness
- Historical accuracy
- Social, political, and cultural context
- Variety of genres: memoir, diary, autobiographical novel, non-fiction, primary sources, etc.
- Balance of personal stories, primary sources, and factual evidence

These materials provide students with the opportunity to expand their understanding of the past by using multiple sources and perspectives to build interpretations of past events. Materials are varied according to general learning styles: visual, audio, kinetic/tactile.

Materials that can have accompanying lesson modules must provide ability to teach the following:

- geography
- vocabulary
- examination of historical events
- combination of testimony and factual evidence
- relevance to today
- allow students to:
  - construct a timeline
  - discuss themes
  - write a response journal reflecting on themes
  - develop critical thinking skills
  - examine and process historical and textual evidence

**Materials and activities should not trivialize the Holocaust.** Activities and teaching strategies that should be avoided:

- word scrambles, crossword puzzles, counting objects, model building, and other gimmicky exercises
- simulation exercises

# OVERVIEW OF SECOND EDITION TRUNK CONTENTS

## BOOKS (Memoir, non-fiction, historical fiction)

- Classroom sets:
  - (30) *Diary of a Young Girl* by Anne Frank
  - (15) *Night* by Elie Wiesel (recommended for mature students and advanced readers only)
  - (30) *Number the Stars* by Lois Lowry
  - (15) *I Never Saw Another Butterfly* by Celeste Raspanti
- Reading group sets:
  - (5) *Behind the Secret Window: A Memoir of a Hidden Childhood During World War Two*
  - (5) *Four Perfect Pebbles*
  - (5) *I Am a Star*
  - (5) *Jacob's Rescue: A Holocaust Story*
  - (5) *Kindertransport*
  - (5) *The Diary of Petr Ginz*
  - (5) *The Upstairs Room*
  - (5) *When Hitler Stole the Pink Rabbit*
  - (2 sets) *Maus: A Survivor's Tale (Volume I: My Father Bleeds History, Volume II: Here My Troubles Began)*
- Non-fiction:
  - (1) *The Holocaust Through Primary Sources: Kristallnacht - The Nazi Terror that Began the Holocaust*
  - (1) *The Holocaust Through Primary Sources: Liberation - Stories of Survival from the Holocaust*
  - (1) *The Holocaust Through Primary Sources: Saving children from the Holocaust - The Kindertransport*
  - (1) *Rescue: The Story of How Gentiles saved Jews in the Holocaust*

## EDUCATOR RESOURCES

- *Holocaust Learning Trunk Project: Teaching Guide*
- *Teaching the Holocaust: A CD-ROM for Educators*

## VISUAL AIDES

- DVDs
  - *The Short Life of Anne Frank*
  - *I'm Still Here: Real Diaries of Young People Who Lived During the Holocaust*
- Posters
  - "Badges of Hate" poster
  - "First They Came" poster
  - "Nuremberg Racial Laws, 1935"

## AUDIO

- *Confronting Hatred: Why the Lessons of the Holocaust Continue to Matter* (podcast series on CD, transcripts included in full *Teaching Guide*)

## ACTIVITY SETS

- *The Holocaust: A Remembrance* (set of 15 original newspaper pages from 1933-1946)
- ID cards of 38 victims from United States Holocaust Memorial Museum

## LETTER TO PARENTS/GUARDIANS

It is optional but important to notify parents/guardians when you are starting a Holocaust related unit with your students. If you feel it necessary to send a letter home with your students to communicate with their parents/guardians, a template has been included in this guide to use or reference for your own letter draft.

Regardless of whether or not you send a letter home with your students here are a few things to keep in mind:

- **Encourage students and parents to take part in discussions at home that mirror those that take place in the classroom.** Doing so allows students to digest what he/she has learned or confronted in the classroom while in the comfort of their home. At school they are participating in activities and discussions with their peers and it can be beneficial for a student to be able to participate in similar discussions with his/her family.
- **The ability to discuss topics such as personal responsibility, respect for diversity, or other Holocaust specific themes will assist in the development of a student's critical thinking skills.** Remind students during discussions to support their arguments with textual and/or factual evidence. He/she can bring their response journal home and share their assignments and reflections with their parents/guardians.
- If a parent/guardian is concerned over the subject matter assure him/her that **their child will not be exposed to graphic images or concepts beyond the student's maturity.** You will not be hosting any simulation activities.
- **Encourage the parents/guardians to review the book(s) their child will be reading so they can familiarize themselves with the story.**
- Remind parents/guardians that you will **ensure your classroom remains a safe and positive setting** where students can express themselves without fear of judgment or confrontation.
- If parents/guardians express further concerns, indicate that **you will be closely following guidelines for teaching the Holocaust as outlined by the United States Holocaust Memorial Museum and the state-mandated Common Core curriculum.** Furthermore, you will be using and referencing materials from Holocaust-education authorities such as the United States Holocaust Memorial Museum, the Simon Wiesenthal Center/Museum of Tolerance, Yad Vashem: World Center for Holocaust Research, Documentation, Education and Commemoration, and the Anti-Defamation League.
- Provide parents/guardians with copies of one or all of the following documents found in this guide:
  - Why Teach the Holocaust?
  - Guidelines for Teaching the Holocaust
  - What Have We Learned?
- While completing the unit, be sure to use the student reflection sheet located on the following page. After concluding the unit, encourage your students to take their completed reflection sheet home with them to review with their parents/guardians. This will help **ensure that students are not only safely brought into the unit but they are safely led out.**

### DEAR PARENTS/GUARDIANS,

The Georgia Commission on the Holocaust and the Georgia Department of Education have sponsored the Holocaust Learning Trunk Project. Each trunk contains a full complement of educational materials about the Holocaust and World War II. These trunks and materials are used as a supplement to curriculum already in place and to assist educators in fulfilling the state's Standards of Excellence through the use of the Common Core.

State School Superintendent, Dr. John D. Barge, has endorsed the Holocaust Learning Trunk Project with these words: "This goes along with the philosophy of education that I take, which originated with Martha Berry – Education of the head, hands and heart."

According to the United States Holocaust Memorial Museum, study of the events of the Holocaust addresses one of the central mandates of education in the United States, which is to examine what it means to be a responsible citizen. The Holocaust Learning Trunk Project provides textual, visual, audio, and digital materials that when combined ensure students gain positive character development and a deeper understanding of importance of good citizenship.

The materials, lessons, and activities emphasize the important of looking beyond the facts and statistics to examine personal testimonies and give this era of history a voice with significance outside the classroom.

Through teaching and studying the Holocaust, as a class we will examine the historical context as well as its moral and social importance in our society. This subject raises questions of justice and explores concepts of prejudice, discrimination, and racism.

By learning the lessons of the Holocaust, students acquire an improved understanding of the basic civil rights in a democracy. Students will also better understand their role in their local community, nation, and international community.

In the next few weeks your child will be reading: \_\_\_\_\_

\_\_\_\_\_

by \_\_\_\_\_

Please indicate that your child has permission to read this book and/or use these resources:

Signature \_\_\_\_\_ Date \_\_\_\_\_

If you would like to learn more about the Holocaust Learning Trunk Project, please visit  
[www.holocaust.georgia.gov](http://www.holocaust.georgia.gov)

Thank you,

## “WHAT HAVE WE LEARNED?” (GEORGIA COMMISSION ON THE HOLOCAUST)

### THE HOLOCAUST AND HUMANITY

Remembering the Holocaust as a specific event does not mean seeing it in isolation. It means beginning with the specific to give foundation to larger truths.

The Holocaust begins with Jews as targets; but takes in all humanity as victim. Once the Holocaust began, values and morality fell victim just as surely as did lives.

From the Holocaust, we begin to understand the dangers of all forms of discrimination, prejudice and bigotry: hatreds which, in their extreme forms, can lead to the world evils of mass slaughter and genocide-and, on the personal level, can endanger our ethical being.

From the Holocaust, we can learn of the way evil can become commonplace and acceptable so long as change is gradual – so that no one takes a stand until it is too late.

From the Holocaust, we can examine all the roles we humans play: victim or executioner; oppressor or liberator; collaborator or bystander; rescuer; or witness.

### STUDENT REFLECTION

Use the worksheet on the following page to review these points before, during, and after your Holocaust unit.



# STUDENT REFLECTION

Student Name \_\_\_\_\_ Date \_\_\_\_\_

**DIRECTIONS:** Please fill out both sides of this worksheet.

**BOOKS(S) ABOUT THE HOLOCAUST I READ DURING THIS UNIT:**

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**HOLOCAUST LEARNING TRUNK PROJECT ACTIVITIES I DID DURING THIS UNIT:**

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**WHAT ARE THE LESSONS OF THE HOLOCAUST?**

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## STUDENT REFLECTION

<b>AFTER</b> WHAT HAVE I LEARNED ABOUT THE HOLOCAUST?	
<b>DURING</b> WHAT DO I WANT TO KNOW ABOUT THE HOLOCAUST?	
<b>BEFORE</b> WHAT DO I KNOW ABOUT THE HOLOCAUST?	

# TEACHING ABOUT THE HOLOCAUST: A CD-ROM FOR EDUCATORS

This CD-ROM offers a wide range of resources for teachers interested in using the Holocaust in their lessons. The “Historical Content” portion supplies resources on the following topics: the Holocaust, the Third Reich, World War II in Europe, ghettos, Nazi camps, the aftermath to the Holocaust, Nazi propaganda, and anti-Semitism. The media types include: historical photos, survivor testimony, ID cards, historical artifacts, maps/animated maps, historical film footage.

## OVERVIEW OF “HISTORICAL CONTENT”

### THE HOLOCAUST

- Historical Photos
- Survivor Testimony
  - Abraham Lewent: Conditions in the Warsaw ghetto (0:51)
  - Lilly Appelbaum Malnik: Registration in Auschwitz (1:04)
  - Leo Schneiderman: Arrival at Auschwitz, selection and separation from family (2:51)
  - Martin Spett: massacre of Tarnow Jews (2:41)
- ID Cards
  - Joseph Muscha Mueller, Roma (Gypsy), Germany
  - Helene Melanie Lebel, Handicapped, Austria
  - Robert Oelbermann, Homosexual, Germany
  - Gregor Wohlfahrt, Jehovah’s Witness, Austria
  - Fela Perznianko, Jewish, Poland
  - Jan-Peter Pfeffer, Jewish, Netherlands
  - Yona Wygocka Dickmann, Jewish, Poland
  - Ossi Stojka, Roma (Gypsy), Austria
- Artifacts
- Maps
  - Animated map: The Holocaust (2:09)
  - European Jewish population distribution circa 1933
  - European rail system, 1929
  - Nazi concentration camps, 1933-1939
  - “Euthanasia” centers, Germany 1940-1945
  - Persecution of Roma (Gypsies), 1939-1945
  - Major ghettos in occupied Europe
  - Einsatzgruppen massacres in eastern Europe
  - Europe: Major Nazi camps, 1943-1944
  - Extermination camps in occupied Poland, 1942
  - Major deportations to extermination camps, 1942-1944
  - Greater Germany: Major Nazi camps, 1944
  - Major Death Marches and Evacuations, 1944-1945
  - European Jewish population distribution, circa 1950

### THE THIRD REICH

- Maps
  - Germany, 1933
  - Europe, 1933
  - German territorial gains before the war, August 1939

- Greater Germany: German expansion, 1942
  - Greater Germany, 1944
  - Occupation of Germany, 1945
- Historical Film Footage
  - Opening of 1936 Summer Olympic Games: Berlin, Germany, 1 August 1936 (1:44)
  - Books burn as Goebbels speaks: Germany, 10 May 1933 (2:56)

## WORLD WAR II IN EUROPE

- Historical Photos
- Survivor Testimony
  - Aron (Dereczynski) Derman: German invasion of Slonim, Poland (3:28)
  - William (Welek) Luksenburg: First night of the German invasion of Poland (1:36)
- Maps
  - Animated map: World War II in Europe (2:39)
  - German conquests in Europe, 1939-1942
  - The defeat of Nazi Germany, 1942-1945
- Historical Films
  - Fall of Warsaw: Warsaw, Poland, September 1939 (1:05)
  - Swastika flag rises over Versailles and Paris: Paris, France, June 1940 (1:25)
  - Japan attacks Pearl Harbor: United States, 7 December 1941 (1:07)
  - Liberation of Vilna: Vilna, Lithuania, July 1944 (2:10)

## GHETTOS

- Historical Photos
- Survivor Testimony
  - Charlene Schiff: Smuggling food into the Horochov ghetto (1:08)
  - Emanuel Tanay: Establishment of the Miechow ghetto (1:53)
- ID Cards
  - Paula Garfinkel, Poland
  - Fritz Alexander Rosenberg, Germany
  - Else Rosenberg, Germany
  - Inge Auerbacher, Germany
  - Feiga Kisielnicki, Poland
  - David J. Selznik, Lithuania
  - Nanny Gottschalk Lewin, Germany
- Artifacts
- Maps
  - Bohemia and Moravia 1942, Theresienstadt indicated
  - Major ghettos in occupied Europe
  - Ghettos in occupied eastern Europe, 1941-1942
  - Ghettos in occupied Poland, 1939-1941
  - Ghettos in the Baltic Countries, 1941-1943
  - Romanian camps and ghettos, 1942
  - Ghettos in occupied Hungary, 1944

## NAZI CAMPS

- Historical Photos
- Survivor Testimony
  - Ruth Webber: witnessing a brutal punishment in the camp at Ostrowiec (2:34)
  - Siegfried Halbreich: conditions and forced labor in the Gross-Rosen camp (1:57)
- Artifacts
- Maps
  - Major Nazi camps in Greater Germany, 1944

- Major Nazi camps in Europe, 1943-1944
- Nazi camps in occupied Poland, 1939-1945
- Nazi camps in former Austria, 1938-1945
- Nazi camps in the Baltic Countries, 1941-1945
- Nazi camps in the Low Countries, 1940-1945
- Major Nazi and Axis camps in southern Europe, 1941-1944
- Camps in France, 1944

### THE AFTERMATH OF THE HOLOCAUST

- Historical Photos
- Survivor Testimony
  - Madeline Deutsch: postwar experiences (1:49)
  - Ruth Webber: feelings after the end of the war while in an orphanage (2:05)
- Artifacts
- Maps
  - Animated map: The Aftermath of the Holocaust (3:39)
  - Major camps for Jewish displaced persons, 1945-1946
  - Camps for displaced persons, Italy 1945
  - Jewish “illegal” immigration, 1945-1947
  - Jewish immigration to the State of Israel, 1948-1950
  - European Jewish population distribution, ca. 1950
- Historical Films
  - Liberation of Dachau: Germany, April 1945 (0:47)
  - Liberation of Auschwitz: Poland, 1945 (2:12)

### NAZI PROPAGANDA

- Historical Photos
- Historical Films
  - Opening of 1936 Summer Olympic Games: Germany, 1 August 1936 (1:44)
  - Adam Czerniakow, chairman of the Jewish council in Warsaw: Poland, 3 May 1942

### ANTI-SEMITISM

- Historical Photos
- ID Cards
  - Johanna (Hanne) Hirsch, Germany
  - Ernest G. Heppner, Germany
  - Gad Beck, Germany
  - Liliana Guzenfiter, Poland
- Artifacts
- Historical Films
  - Julius Streicher (Nazi leader and publisher of the anti-Semitic newspaper “Der Stuermer”): 1935 (1:12)

### TOPICS TO TEACH

The United States Holocaust Memorial Museum has identified topic areas for you to consider while planning a course of study on the Holocaust. We recommend that you introduce your students to these topics even if you have limited time to teach about the Holocaust. An introduction to the topic areas is essential for providing students with a sense of the breadth of the history of the Holocaust.

- 1933–1939
  - Third Reich: Overview
  - Anti-Jewish Legislation in Prewar Germany
  - Concentration Camps, 1933–1939
- 1939–1945

- World War II in Europe
- Euthanasia Program
- The Holocaust
- Ghettos
- Einsatzgruppen (Mobile Killing Units)
- Concentration Camps, 1939–1942
- Killing Centers: Overview
- Mosaic of Victims: Overview
- Jewish Resistance and Non-Jewish Resistance
- Rescue
- United States and the Holocaust
- Death Marches
- Liberation of Nazi Camps
- Post 1945
  - War Crimes Trials
  - Displaced Persons and Postwar Refugee Crisis and the Establishment of the State of Israel
- In addition to these core topic areas, we recommend that, in your courses, you provide context for the events of the Holocaust by including information about anti-Semitism, Jewish life in Europe before the Holocaust, the aftermath of World War I, and the Establishment of the Nazi Dictatorship.

# 36 QUESTIONS ABOUT THE HOLOCAUST

## (THE SIMON WIESENTHAL CENTER, 1997)

### 1. WHEN SPEAKING ABOUT THE "HOLOCAUST," WHAT TIME PERIOD ARE WE REFERRING TO?

The "Holocaust" refers to the period from January 30, 1933, when Hitler became Chancellor of Germany, to May 8, 1945 (V-E Day), the end of the war in Europe.

**2. HOW MANY JEWS WERE MURDERED DURING THE HOLOCAUST?** While it is impossible to ascertain the exact number of Jewish victims, statistics indicate that the total was over 5,860,000. Six million is the round figure accepted by most authorities.

**3. HOW MANY NON-JEWISH CIVILIANS WERE MURDERED DURING WORLD WAR II?** While it is impossible to ascertain the exact number, the recognized figure is approximately 5,000,000. Among the groups which the Nazis and their collaborators murdered and persecuted were: Gypsies, Serbs, Polish intelligentsia, resistance fighters from all the nations, German opponents of Nazism, homosexuals, Jehovah's Witnesses, habitual criminals, and the "anti-social," e.g. beggars, vagrants, and hawkers.

**4. WHICH JEWISH COMMUNITIES SUFFERED LOSSES DURING THE HOLOCAUST?** Every Jewish community in occupied Europe suffered losses during the Holocaust. The Jewish communities in North Africa were persecuted, but the Jews in these countries were neither deported to the death camps, nor were they systematically murdered.

### 5. HOW MANY JEWS WERE MURDERED IN EACH COUNTRY AND WHAT PERCENTAGE OF THE PRE-WAR JEWISH POPULATION DID THEY CONSTITUTE?

(Source: Encyclopedia of the Holocaust)

Austria 50,000 – 27.0%	Norway 762 – 44.8%
Italy 7,680 – 17.3%	Finland 7 – 0.3%
Belgium 28,900 – 44.0%	Poland 3,000,000 – 90.9%
Latvia 71,500 – 78.1%	France 77,320 – 22.1%
Bohemia/Moravia 78,150 – 66.1%	Romania 287,000 – 47.1%
Lithuania 143,000 – 85.1%	Germany 141,500 – 25.0%
Bulgaria 0 – 0.0%	Slovakia 71,000 – 79.8%
Luxembourg 1,950 – 55.7%	Greece 67,000 – 86.6%
Denmark 60 – 0.7%	Soviet Union 1,100,000 – 36.4%
Netherlands 100,000 – 71.4%	Hungary 569,000 – 69.0%
Estonia 2,000 – 44.4%	Yugoslavia 63,300 – 81.2%

**6. WHAT IS A DEATH CAMP? HOW MANY WERE THERE? WHERE WERE THEY LOCATED?** A death (or mass murder) camp is a concentration camp with special apparatus specifically designed for systematic murder. Six such camps existed: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor, and Treblinka. All were located in Poland.

**7. WHAT DOES THE TERM "FINAL SOLUTION" MEAN AND WHAT IS ITS ORIGIN?** The term "Final Solution" (*Endlösung*) refers to Germany's plan to murder all the Jews of Europe. The term was used

at the Wannsee Conference (Berlin; January 20, 1942) where German officials discussed its implementation.

**8. WHEN DID THE "FINAL SOLUTION" ACTUALLY BEGIN?** While thousands of Jews were murdered by the Nazis or died as a direct result of discriminatory measures instituted against Jews during the initial years of the Third Reich, the systematic murder of Jews did not begin until the German invasion of the Soviet Union in June 1941.

**9. HOW DID THE GERMANS DEFINE WHO WAS JEWISH?** On November 14, 1935, the Nazis issued the following definition of a Jew: Anyone with three Jewish grandparents; someone with two Jewish grandparents who belonged to the Jewish community on September 15, 1935, or joined thereafter; was married to a Jew or Jewess on September 15, 1935, or married one thereafter; was the offspring of a marriage or extramarital liaison with a Jew on or after September 15, 1935.

**10. HOW DID THE GERMANS TREAT THOSE WHO HAD SOME JEWISH BLOOD BUT WERE NOT CLASSIFIED AS JEWS?** Those who were not classified as Jews but who had some Jewish blood were categorized as *Mischlinge* (hybrids) and were divided into two groups:

*Mischlinge* of the first degree—those with two Jewish grandparents;

*Mischlinge* of the second degree—those with one Jewish grandparent.

The *Mischlinge* were officially excluded from membership in the Nazi Party and all Party organizations (e.g. SA, SS, etc.). Although they were drafted into the Germany Army, they could not attain the rank of officers. They were also barred from the civil service and from certain professions. (Individual *Mischlinge* were, however, granted exemptions under certain circumstances.) Nazi officials considered plans to sterilize *Mischlinge*, but this was never done. During World War II, first-degree *Mischlinge*, incarcerated in concentration camps, were deported to death camps.

**11. WHAT WERE THE FIRST MEASURES TAKEN BY THE NAZIS AGAINST THE JEWS?** The first measures against the Jews included:

-April 1, 1933: A boycott of Jewish shops and businesses by the Nazis.

-April 7, 1933: The law for the Re-establishment of the Civil Service expelled all non-Aryans (defined on April 11, 1933 as anyone with a Jewish parent or grandparent) from the civil service. Initially, exceptions were made for those working since August 1914; German veterans of World War I; and, those who had lost a father or son fighting for Germany or her allies in World War I.

-April 7, 1933: The law regarding admission to the legal profession prohibited the admission of lawyers of non-Aryan descent to the Bar. It also denied non-Aryan members of the Bar the right to practice law. (Exceptions were made in the cases noted above in the law regarding the civil service.) Similar laws were passed regarding Jewish law assessors, jurors, and commercial judges.

-April 22, 1933: The decree regarding physicians' services with the national health plan denied reimbursement of expenses to those patients who consulted non-Aryan doctors. Jewish doctors who were war veterans or had suffered from the war were excluded.

-April 25, 1933: The law against the overcrowding of German schools restricted Jewish enrollment in German high schools to 1.5% of the student body. In communities where they constituted more than 5% of the population, Jews were allowed to constitute up to 5% of the student body. Initially, exceptions were made in the case of children of Jewish war veterans, who were not considered part of the quota. In the framework of this law, a Jewish student was a child with two non-Aryan parents.

**12. DID THE NAZIS PLAN TO MURDER THE JEWS FROM THE BEGINNING OF THEIR REGIME?**

This question is one of the most difficult to answer. While Hitler made several references to killing Jews, both in his early writings (*Mein Kampf*) and in various speeches during the 1930s, it is fairly



certain that the Nazis had no operative plan for the systematic annihilation of the Jews before 1941. The decision on the systematic murder of the Jews was apparently made in the late winter or the early spring of 1941 in conjunction with the decision to invade the Soviet Union.

### **13. WHEN WAS THE FIRST CONCENTRATION CAMP ESTABLISHED AND WHO WERE THE FIRST INMATES?**

The first concentration camp, Dachau, opened on March 22, 1933. The camp's first inmates were primarily political prisoners (e.g. Communists or Social Democrats); habitual criminals; homosexuals; Jehovah's Witnesses; and "anti-socials" (beggars, vagrants, hawkers). Others considered problematic by the Nazis (e.g. Jewish writers and journalists, lawyers, unpopular industrialists, and political officials) were also included.

### **14. WHICH GROUPS OF PEOPLE IN GERMANY WERE CONSIDERED ENEMIES OF THE STATE BY THE NAZIS AND WERE THEREFORE, PERSECUTED?**

The following groups of individuals were considered enemies of the Third Reich and were, therefore, persecuted by the Nazi authorities: Jews, Gypsies, Social Democrats, other opposing politicians, opponents of Nazism, Jehovah's Witnesses, homosexuals, habitual criminals, and "anti-socials" (e.g. beggars, vagrants, hawkers), and the mentally ill. Any individual who was considered a threat to the Nazis was in danger of being persecuted.

### **15. WHAT WAS THE DIFFERENCE BETWEEN THE PERSECUTION OF THE JEWS AND THE PERSECUTION OF OTHER GROUPS CLASSIFIED BY THE NAZIS AS ENEMIES OF THE THIRD REICH?**

The Jews were the only group singled out for total systematic annihilation by the Nazis. To escape the death sentence imposed by the Nazis, the Jews could only leave Nazi-controlled Europe. Every single Jew was to be killed according to the Nazis' plan. In the case of other criminals or enemies of the Third Reich, their families were usually not held accountable. Thus, if a person were executed or sent to a concentration camp, it did not mean that each member of his family would meet the same fate. Moreover, in most situations the Nazis' enemies were classified as such because of their actions or political affiliation (actions and/or opinions which could be revised). In the case of the Jews, it was because of their racial origin, which could never be changed.

### **16. WHY WERE THE JEWS SINGLED OUT FOR EXTERMINATION?**

The explanation of the Nazis' implacable hatred of the Jew rests on their distorted world view which saw history as a racial struggle. They considered the Jews a race whose goal was world domination and who, therefore, were an obstruction to Aryan dominance. They believed that all of history was a fight between races which should culminate in the triumph of the superior Aryan race. Therefore, they considered it their duty to eliminate the Jews, whom they regarded as a threat. Moreover, in their eyes, the Jews' racial origin made them habitual criminals who could never be rehabilitated and were, therefore, hopelessly corrupt and inferior.

There is no doubt that other factors contributed toward Nazi hatred of the Jews and their distorted image of the Jewish people. These included the centuries-old tradition of Christian anti-Semitism which propagated a negative stereotype of the Jew as a Christ-killer, agent of the devil, and practitioner of witchcraft. Also significant was the political anti-Semitism of the latter half of the nineteenth and early part of the twentieth centuries, which singled out the Jew as a threat to the established order of society. These combined to point to the Jew as a target for persecution and ultimate destruction by the Nazis.

### **17. WHAT DID PEOPLE IN GERMANY KNOW ABOUT THE PERSECUTION OF JEWS AND OTHER ENEMIES OF NAZISM?**

Certain initial aspects of Nazi persecution of Jews and other opponents were common

knowledge in Germany. Thus, for example, everyone knew about the Boycott of April 1, 1933, the Laws of April, and the Nuremberg Laws, because they were fully publicized. Moreover, offenders were often publicly punished and shamed. The same holds true for subsequent anti-Jewish measures. *Kristallnacht* (The Night of the Broken Glass) was a public pogrom, carried out in full view of the entire population. While information on the concentration camps was not publicized, a great deal of information was available to the German public, and the treatment of the inmates was generally known, although exact details were not easily obtained.

As for the implementation of the "Final Solution" and the murder of other undesirable elements, the situation was different. The Nazis attempted to keep the murders a secret and, therefore, took precautionary measures to ensure that they would not be publicized. Their efforts, however, were only partially successful. Thus, for example, public protests by various clergymen led to the halt of their euthanasia program in August of 1941. These protests were obviously the result of the fact that many persons were aware that the Nazis were killing the mentally ill in special institutions.

As far as the Jews were concerned, it was common knowledge in Germany that they had disappeared after having been sent to the East. It was not exactly clear to large segments of the German population what had happened to them. On the other hand, there were thousands upon thousands of Germans who participated in and/or witnessed the implementation of the "Final Solution" either as members of the SS, the *Einsatzgruppen*, death camp or concentration camp guards, police in occupied Europe, or with the *Wehrmacht*.

**18. DID ALL GERMANS SUPPORT HITLER'S PLAN FOR THE PERSECUTION OF THE JEWS?** Although the entire German population was not in agreement with Hitler's persecution of the Jews, there is no evidence of any large scale protest regarding their treatment. There were Germans who defied the April 1, 1933 boycott and purposely bought in Jewish stores, and there were those who aided Jews to escape and to hide, but their number was very small. Even some of those who opposed Hitler were in agreement with his anti-Jewish policies. Among the clergy, *Dompropst* Bernhard Lichtenberg of Berlin publicly prayed for the Jews daily and was, therefore, sent to a concentration camp by the Nazis. Other priests were deported for their failure to cooperate with Nazi anti-Semitic policies, but the majority of the clergy complied with the directives against German Jewry and did not openly protest.

**19. DID THE PEOPLE OF OCCUPIED EUROPE KNOW ABOUT NAZI PLANS FOR THE JEWS? WHAT WAS THEIR ATTITUDE? DID THEY COOPERATE WITH THE NAZIS AGAINST THE JEWS?** The attitude of the local population vis-à-vis the persecution and destruction of the Jews varied from zealous collaboration with the Nazis to active assistance to Jews. Thus, it is difficult to make generalizations. The situation also varied from country to country. In Eastern Europe and especially in Poland, Russia, and the Baltic States (Estonia, Latvia, and Lithuania), there was much more knowledge of the "Final Solution" because it was implemented in those areas. Elsewhere, the local population had less information on the details of the "Final Solution."

In every country they occupied, with the exception of Denmark and Bulgaria, the Nazis found many locals who were willing to cooperate fully in the murder of the Jews. This was particularly true in Eastern Europe, where there was a long standing tradition of virulent anti-Semitism, and where various national groups, which had been under Soviet domination (Latvians, Lithuanians, and Ukrainians), fostered hopes that the Germans would restore their independence. In several countries in Europe, there were local fascist movements which allied themselves with the Nazis and participated in anti-Jewish actions; for example, the Iron Guard in Romania and the Arrow Guard in Slovakia. On the other hand, in every country in Europe, there were courageous individuals who risked their lives to save Jews. In several countries, there were groups which aided Jews, e.g. Joop Westerweel's group in the Netherlands, *Zegota* in Poland, and the Assisi underground in Italy.

## 20. DID THE ALLIES AND THE PEOPLE IN THE FREE WORLD KNOW ABOUT THE EVENTS GOING ON IN EUROPE?

The various steps taken by the Nazis prior to the "Final Solution" were all taken publicly and were, therefore, reported in the press. Foreign correspondents commented on all the major anti-Jewish actions taken by the Nazis in Germany, Austria, and Czechoslovakia prior to World War II. Once the war began, obtaining information became more difficult, but reports, nonetheless, were published regarding the fate of the Jews. Thus, although the Nazis did not publicize the "Final Solution," less than one year after the systematic murder of the Jews was initiated, details began to filter out to the West. The first report which spoke of a plan for the mass murder of Jews was smuggled out of Poland by the *Bund* (a Jewish socialist political organization) and reached England in the spring of 1942. The details of this report reached the Allies from Vatican sources as well as from informants in Switzerland and the Polish underground. (Jan Karski, an emissary of the Polish underground, personally met with Franklin Roosevelt and British Foreign Minister Anthony Eden). Eventually, the American Government confirmed the reports to Jewish leaders in late November 1942. They were publicized immediately thereafter. While the details were neither complete nor wholly accurate, the Allies were aware of most of what the Germans had done to the Jews at a relatively early date.

## 21. WHAT WAS THE RESPONSE OF THE ALLIES TO THE PERSECUTION OF THE JEWS? COULD THEY HAVE DONE ANYTHING TO HELP?

The response of the Allies to the persecution and destruction of European Jewry was inadequate. Only in January 1944 was an agency, the War Refugee Board, established for the express purpose of saving the victims of Nazi persecution. Prior to that date, little action was taken. On December 17, 1942, the Allies issued a condemnation of Nazi atrocities against the Jews, but this was the only such declaration made prior to 1944.

Moreover, no attempt was made to call upon the local population in Europe to refrain from assisting the Nazis in their systematic murder of the Jews. Even following the establishment of the War Refugee Board and the initiation of various rescue efforts, the Allies refused to bomb the death camp of Auschwitz and/or the railway lines leading to that camp, despite the fact that Allied bombers were at that time engaged in bombing factories very close to the camp and were well aware of its existence and function.

Other practical measures which were not taken concerned the refugee problem. Tens of thousands of Jews sought to enter the United States, but they were barred from doing so by the stringent American immigration policy. Even the relatively small quotas of visas which existed were often not filled, although the number of applicants was usually many times the number of available places. Conferences held in Evian, France (1938) and Bermuda (1943) to solve the refugee problem did not contribute to a solution. At the former, the countries invited by the United States and Great Britain were told that no country would be asked to change its immigration laws. Moreover, the British agreed to participate only if Palestine were not considered. At Bermuda, the delegates did not deal with the fate of those still in Nazi hands, but rather with those who had already escaped to neutral lands. Practical measures which could have aided in the rescue of Jews included the following:

- Permission for temporary admission of refugees
- Relaxation of stringent entry requirements
- Frequent and unequivocal warnings to Germany and local populations all over Europe that those participating in the annihilation of Jews would be held strictly accountable
- Bombing the death camp at Auschwitz

**22. WHO ARE THE "RIGHTEOUS AMONG THE NATIONS"?** "Righteous Among the Nations," or "Righteous Gentiles," refers to those non-Jews who aided Jews during the Holocaust. There were "Righteous Among the Nations" in every country overrun or allied with the Nazis, and their deeds often led to the rescue of Jewish lives. Yad Vashem, the Israeli national remembrance authority for the Holocaust, bestows special honors upon these individuals. To date, after carefully evaluating each case, Yad Vashem has recognized approximately 10,000 "Righteous Gentiles" in three different categories of recognition. The country with the most "Righteous Gentiles" is Poland. The country with the highest proportion (per capita) is the Netherlands. The figure of 10,000 is far from complete as many cases were never reported, frequently because those who were helped have died. Moreover, this figure only includes those who actually risked their lives to save Jews, and not those who merely extended aid.

**23. WERE JEWS IN THE FREE WORLD AWARE OF THE PERSECUTION AND DESTRUCTION OF EUROPEAN JEWRY AND, IF SO, WHAT WAS THEIR RESPONSE?** The news of the persecution and destruction of European Jewry must be divided into two periods. The measures taken by the Nazis prior to the "Final Solution" were all taken publicly and were, therefore, in all the newspapers. Foreign correspondents reported on all major anti-Jewish actions taken by the Nazis in Germany, Austria, and Czechoslovakia prior to World War II. Once the war began, obtaining information became more difficult, but, nonetheless, reports were published regarding the fate of the Jews.

The "Final Solution" was not openly publicized by the Nazis, and thus it took longer for information to reach the "Free World." Nevertheless, by December 1942, news of the mass murders and the plan to annihilate European Jewry was publicized in the Jewish press.

The response of the Jews in the "Free World" must also be divided into two periods, before and after the publication of information on the "Final Solution." Efforts during the early years of the Nazi regime concentrated on facilitating emigration from Germany (although there were those who initially opposed emigration as a solution) and combatting German anti-Semitism. Unfortunately, the views on how to best achieve these goals differed and effective action was often hampered by the lack of internal unity. Moreover, very few Jewish leaders actually realized the scope of the danger. Following the publication of the news of the "Final Solution," attempts were made to launch rescue attempts via neutral states and to send aid to Jews under Nazi rule. These attempts, which were far from adequate, were further hampered by the lack of assistance and obstruction from government channels. Additional attempts to achieve internal unity during this period failed.

**24. DID THE JEWS IN EUROPE REALIZE WHAT WAS GOING TO HAPPEN TO THEM?** Regarding the knowledge of the "Final Solution" by its potential victims, several key points must be kept in mind. First of all, the Nazis did not publicize the "Final Solution," nor did they ever openly speak about it. Every attempt was made to fool the victims and, thereby, prevent or minimize resistance. Thus, deportees were always told that they were going to be "resettled." They were led to believe that conditions "in the East" (where they were being sent) would be better than those in ghettos. Following arrival in certain concentration camps, the inmates were forced to write home about the wonderful conditions in their new place of residence. The Germans made every effort to ensure secrecy. In addition, the notion that human beings—let alone the civilized Germans—could build camps with special apparatus for mass murder seemed unbelievable in those days. Since German troops liberated the Jews from the Czar in World War I, Germans were regarded by many Jews as a liberal, civilized people. Escapees who did return to the ghetto frequently encountered disbelief when they related their experiences. Even Jews who had heard of the camps had difficulty believing reports of what the Germans were doing there. Inasmuch as each of the Jewish communities in Europe were almost completely isolated, there was a limited number of places with available information. Thus, there is no doubt that many European Jews were not aware of the "Final Solution," a fact that has been corroborated by German documents and the testimonies of survivors.

**25. HOW MANY JEWS WERE ABLE TO ESCAPE FROM EUROPE PRIOR TO THE HOLOCAUST?** It is difficult to arrive at an exact figure for the number of Jews who were able to escape from Europe prior to World War II, since the available statistics are incomplete. From 1933-1939, 355,278 German and Austrian Jews left their homes. (Some immigrated to countries later overrun by the Nazis.) In the same period, 80,860 Polish Jews immigrated to Palestine and 51,747 European Jews arrived in Argentina, Brazil, and Uruguay. During the years 1938-1939, approximately 35,000 emigrated from Bohemia and Moravia (Czechoslovakia). Shanghai, the only place in the world for which one did not need an entry visa, received approximately 20,000 European Jews (mostly of German origin) who fled their homelands. Immigration figures for countries of refuge during this period are not available. In addition, many countries did not provide a breakdown of immigration statistics according to ethnic groups. It is impossible, therefore, to ascertain.

**26. WHAT EFFORTS WERE MADE TO SAVE THE JEWS FLEEING FROM GERMANY BEFORE WORLD WAR II BEGAN?** Various organizations attempted to facilitate the emigration of the Jews (and non-Jews persecuted as Jews) from Germany. Among the most active were the Jewish Agency for Palestine, the American Jewish Joint Distribution Committee, HICEM, the Central British Fund for German Jewry, the *Reichsvertretung der Deutschen Juden* (Reich Representation of German Jews), which represented German Jewry, and other non-Jewish groups such as the League of Nations High Commission for Refugees (Jewish and other) coming from Germany, and the American Friends Service Committee. Among the programs launched were the "Transfer Agreement" between the Jewish Agency and the German government whereby immigrants to Palestine were allowed to transfer their funds to that country in conjunction with the import of German goods to Palestine. Other efforts focused on retraining prospective emigrants in order to increase the number of those eligible for visas, since some countries barred the entry of members of certain professions. Other groups attempted to help in various phases of refugee work: selection of candidates for emigration, transportation of refugees, aid in immigrant absorption, etc. Some groups attempted to facilitate increased emigration by enlisting the aid of governments and international organizations in seeking refugee havens. The League of Nations established an agency to aid refugees but its success was extremely limited due to a lack of political power and adequate funding.

The United States and Great Britain convened a conference in 1938 at Evian, France, seeking a solution to the refugee problem. With the exception of the Dominican Republic, the nations assembled refused to change their stringent immigration regulations, which were instrumental in preventing large-scale immigration.

In 1939, the Intergovernmental Committee on Refugees, which had been established at the Evian Conference, initiated negotiations with leading German officials in an attempt to arrange for the relocation of a significant portion of German Jewry. However, these talks failed. Efforts were made for the illegal entry of Jewish immigrants to Palestine as early as July 1934, but were later halted until July 1938. Large-scale efforts were resumed under the *Mosad le-Aliya Bet*, Revisionist Zionists, and private parties. Attempts were also made, with some success, to facilitate the illegal entry of refugees to various countries in Latin America.

**27. WHY WERE SO FEW REFUGEES ABLE TO FLEE EUROPE PRIOR TO THE OUTBREAK OF WORLD WAR II?** The key reason for the relatively low number of refugees leaving Europe prior to World War II was the stringent immigration policies adopted by the prospective host countries. In the United States, for example, the number of immigrants was limited to 153,744 per year, divided by country of origin. Moreover, the entry requirements were so stringent that available quotas were often not filled. Schemes to facilitate immigration outside the quotas never materialized as the majority of the American public consistently opposed the entry of additional refugees. Other countries, particularly

those in Latin America, adopted immigration policies that were similar or even more restrictive, thus closing the doors to prospective immigrants from the Third Reich.

Great Britain, while somewhat more liberal than the United States on the entry of immigrants, took measures to severely limit Jewish immigration to Palestine. In May 1939, the British issued a "White Paper" stipulating that only 75,000 Jewish immigrants would be allowed to enter Palestine over the course of the next five years (10,000 a year, plus an additional 25,000). This decision prevented hundreds of thousands of Jews from escaping Europe.

The countries most able to accept large numbers of refugees consistently refused to open their gates. Although a solution to the refugee problem was the agenda of the Evian Conference, only the Dominican Republic was willing to approve large-scale immigration. The United States and Great Britain proposed resettlement havens in under-developed areas (e.g. Guyana, formerly British Guiana, and the Philippines), but these were not suitable alternatives.

Two important factors should be noted. During the period prior to the outbreak of World War II, the Germans were in favor of Jewish emigration. At that time, there were no operative plans to kill the Jews. The goal was to induce them to leave, if necessary, by the use of force. It is also important to recognize the attitude of German Jewry. While many German Jews were initially reluctant to emigrate, the majority sought to do so following *Kristallnacht* (The Night of Broken Glass), November 9-10, 1938. Had havens been available, more people would certainly have emigrated.

**28. WHAT WAS HITLER'S ULTIMATE GOAL IN LAUNCHING WORLD WAR II?** Hitler's ultimate goal in launching World War II was the establishment of an Aryan empire from Germany to the Urals. He considered this area the natural territory of the German people, an area to which they were entitled by right, the *Lebensraum* (living space) that Germany needed so badly for its farmers to have enough soil. Hitler maintained that these areas were needed for the Aryan race to preserve itself and assure its dominance.

There is no question that Hitler knew that, by launching the war in the East, the Nazis would be forced to deal with serious racial problems in view of the composition of the population in the Eastern areas. Thus, the Nazis had detailed plans for the subjugation of the Slavs, who would be reduced to serfdom status and whose primary function would be to serve as a source of cheap labor for Aryan farmers. Those elements of the local population, who were of higher racial stock, would be taken to Germany where they would be raised as Aryans.

In Hitler's mind, the solution of the Jewish problem was also linked to the conquest of the eastern territories. These areas had large Jewish populations and they would have to be dealt with accordingly. While at this point there was still no operative plan for mass annihilation, it was clear to Hitler that some sort of comprehensive solution would have to be found. There was also talk of establishing a Jewish reservation either in Madagascar or near Lublin, Poland. When he made the decisive decision to invade the Soviet Union, Hitler also gave instructions to embark upon the "Final Solution," the systematic murder of European Jewry.

**29. WAS THERE ANY OPPOSITION TO THE NAZIS WITHIN GERMANY?** Throughout the course of the Third Reich, there were different groups who opposed the Nazi regime and certain Nazi policies. They engaged in resistance at different times and with various methods, aims, and scope.

From the beginning, leftist political groups and a number of disappointed conservatives were in opposition; at a later date, church groups, government officials, students and businessmen also joined. After the tide of the war was reversed, elements within the military played an active role in opposing Hitler. At no point, however, was there a unified resistance movement within Germany.

**30. DID THE JEWS TRY TO FIGHT AGAINST THE NAZIS? TO WHAT EXTENT WERE SUCH EFFORTS SUCCESSFUL?** Despite the difficult conditions to which Jews were subjected in Nazi-occupied Europe, many engaged in armed resistance against the Nazis. This resistance can be divided into three basic

types of armed activities: ghetto revolts, resistance in concentration and death camps, and partisan warfare.

The Warsaw Ghetto revolt, which lasted for about five weeks beginning on April 19, 1943, is probably the best-known example of armed Jewish resistance, but there were many ghetto revolts in which Jews fought against the Nazis.

Despite the terrible conditions in the death, concentration, and labor camps, Jewish inmates fought against the Nazis at the following sites: Treblinka (August 2, 1943); Babi Yar (September 29, 1943); Sobibór (October 14, 1943); Janowska (November 19, 1943); and Auschwitz (October 7, 1944).

Jewish partisan units were active in many areas, including Baranovichi, Minsk, Naliboki forest, and Vilna. While the sum total of armed resistance efforts by Jews was not militarily overwhelming and did not play a significant role in the defeat of Nazi Germany, these acts of resistance did lead to the rescue of an undetermined number of Jews, Nazi casualties, and untold damage to German property and self-esteem.

**31. WHAT WAS THE *JUDENRAT*?** The *Judenrat* was the council of Jews, appointed by the Nazis in each Jewish community or ghetto. According to the directive from Reinhard Heydrich of the SS on September 21, 1939, a *Judenrat* was to be established in every concentration of Jews in the occupied areas of Poland. They were led by noted community leaders. Enforcement of Nazi decrees affecting Jews and administration of the affairs of the Jewish community were the responsibilities of the *Judenrat*. These functions placed the *Judenrat* in a highly responsible, but controversial position, and many of their actions continue to be the subject of debate among historians. While the intentions of the heads of councils were rarely challenged, their tactics and methods have been questioned. Among the most controversial were Mordechai Rumkowski in Lodz and Jacob Gens in Vilna, both of whom justified the sacrifice of some Jews in order to save others. Leaders and members of the *Judenrat* were guided, for the most part, by a sense of communal responsibility, but lacked the power and the means to successfully thwart Nazi plans for annihilation of all Jews.

### **32. DID INTERNATIONAL ORGANIZATIONS, SUCH AS THE RED CROSS, AID VICTIMS OF NAZI PERSECUTION?**

During the course of World War II, the International Red Cross (IRC) did very little to aid the Jewish victims of Nazi persecution. Its activities can basically be divided into three periods:

**1. September, 1939 - June 22, 1941:**

The IRC confined its activities to sending food packages to those in distress in Nazi-occupied Europe. Packages were distributed in accordance with the directives of the German Red Cross. Throughout this time, the IRC complied with the German contention that those in ghettos and camps constituted a threat to the security of the Reich and, therefore, were not allowed to receive aid from the IRC.

**2. June 22, 1941 - Summer 1944:**

Despite numerous requests by Jewish organizations, the IRC refused to publicly protest the mass annihilation of Jews and non-Jews in the camps, or to intervene on their behalf. It maintained that any public action on behalf of those under Nazi rule would ultimately prove detrimental to their welfare. At the same time, the IRC attempted to send food parcels to those individuals whose addresses it possessed.

**3. Summer 1944 - May 1945:**

Following intervention by such prominent figures as President Franklin Roosevelt and the King of Sweden, the IRC appealed to Miklós Horthy, Regent of Hungary, to stop the deportation of Hungarian Jews.

The IRC did insist that it be allowed to visit concentration camps, and a delegation did visit the "model ghetto" of Terezín (Theresienstadt). The IRC request came following the receipt of information about the harsh living conditions in the camp.

The IRC requested permission to investigate the situation, but the Germans only agreed to allow the visit nine months after submission of the request. This delay provided time for the Nazis to complete a "beautification" program, designed to fool the delegation into thinking that conditions at Terezín were quite good and that inmates were allowed to live out their lives in relative tranquility.

The visit, which took place on July 23, 1944, was followed by a favorable report on Terezín to the members of the IRC which Jewish organizations protested vigorously, demanding that another delegation visit the camp. Such a visit was not permitted until shortly before the end of the war. In reality, the majority were subsequently deported to Auschwitz where they were murdered.

### **33. HOW DID GERMANY'S ALLIES, THE JAPANESE AND THE ITALIANS, TREAT THE JEWS IN THE LANDS THEY OCCUPIED?**

Neither the Italians nor the Japanese, both of whom were Germany's allies during World War II, cooperated regarding the "Final Solution." Although the Italians did, upon German urging, institute discriminatory legislation against Italian Jews, Mussolini's government refused to participate in the "Final Solution" and consistently refused to deport its Jewish residents. Moreover, in their occupied areas of France, Greece, and Yugoslavia, the Italians protected the Jews and did not allow them to be deported. However, when the Germans overthrew the Badoglio government in 1943, the Jews of Italy, as well as those under Italian protection in occupied areas, were subject to the "Final Solution."

The Japanese were also relatively tolerant toward the Jews in their country as well as in the areas which they occupied. Despite pressure by their German allies urging them to take stringent measures against Jews, the Japanese refused to do so. Refugees were allowed to enter Japan until the spring of 1941, and Jews in Japanese-occupied China were treated well. In the summer and fall of 1941, refugees in Japan were transferred to Shanghai but no measures were taken against them until early 1943, when they were forced to move into the Hongkew Ghetto. While conditions were hardly satisfactory, they were far superior to those in the ghettos under German control.

### **34. WHAT WAS THE ATTITUDE OF THE CHURCHES VIS-A-VIS THE PERSECUTION OF THE JEWS? DID THE POPE EVER SPEAK OUT AGAINST THE NAZIS?**

The head of the Catholic Church at the time of the Nazi rise to power was Pope Pius XI. Although he stated that the myths of "race" and "blood" were contrary to Christian teaching (in a papal encyclical, March 1937), he neither mentioned nor criticized anti-Semitism. His successor, Pius XII (Cardinal Pacelli) was a Germanophile who maintained his neutrality throughout the course of World War II. Although as early as 1942 the Vatican received detailed information on the murder of Jews in concentration camps, the Pope confined his public statements to expressions of sympathy for the victims of injustice and to calls for a more humane conduct of the war.

Despite the lack of response by Pope Pius XII, several papal nuncios played an important role in rescue efforts, particularly the nuncios in Hungary, Romania, Slovakia, and Turkey. It is not clear to what, if any, extent they operated upon instructions from the Vatican. In Germany, the Catholic Church did not oppose the Nazis' anti-Semitic campaign. Church records were supplied to state authorities who assisted in the detection of people of Jewish origin, and efforts to aid the persecuted were confined to Catholic non-Aryans. While Catholic clergymen protested the Nazi euthanasia program, few, with the exception of Bernhard Lichtenberg, spoke out against the murder of the Jews.

In Western Europe, Catholic clergy spoke out publicly against the persecution of the Jews and actively helped in the rescue of Jews. In Eastern Europe, however, the Catholic clergy was generally more reluctant to help. Dr. Jozef Tiso, the head of state of Slovakia and a Catholic priest, actively cooperated with the Germans as did many other Catholic priests.

The response of Protestant and Eastern Orthodox churches varied. In Germany, for example, Nazi supporters within Protestant churches complied with the anti-Jewish legislation and even excluded Christians of Jewish origin from membership. Pastor Martin Niemöller's Confessing Church defended the rights of Christians of Jewish origin within the church, but did not publicly protest their



persecution, nor did it condemn the measures taken against the Jews, with the exception of a memorandum sent to Hitler in May 1936.

In occupied Europe, the position of the Protestant churches varied. In several countries (Denmark, France, the Netherlands, and Norway) local churches and/or leading clergymen issued public protests when the Nazis began deporting Jews. In other countries (Bulgaria, Greece, and Yugoslavia), some Orthodox church leaders intervened on behalf of the Jews and took steps which, in certain cases, led to the rescue of many Jews.

**35. HOW MANY NAZI CRIMINALS WERE THERE? HOW MANY WERE BROUGHT TO JUSTICE?** We do not know the exact number of Nazi criminals since the available documentation is incomplete. The Nazis themselves destroyed many incriminating documents and there are still many criminals who are unidentified and/or unindicted.

Those who committed war crimes include those individuals who initiated, planned and directed the killing operations, as well as those with whose knowledge, agreement, and passive participation the murder of European Jewry was carried out.

Those who actually implemented the "Final Solution" include the leaders of Nazi Germany, the heads of the Nazi Party, and the Reich Security Main Office. Also included are hundreds of thousands of members of the Gestapo, the SS, the *Einsatzgruppen*, the police and the armed forces, as well as those bureaucrats who were involved in the persecution and destruction of European Jewry. In addition, there were thousands of individuals throughout occupied Europe who cooperated with the Nazis in killing Jews and other innocent civilians.

We do not have complete statistics on the number of criminals brought to justice, but the number is certainly far less than the total of those who were involved in the "Final Solution." The leaders of the Third Reich, who were caught by the Allies, were tried by the International Military Tribunal in Nuremberg from November 20, 1945 to October 1, 1946. Afterwards, the Allied occupation authorities continued to try Nazis, with the most significant trials held in the American zone (the Subsequent Nuremberg Proceedings). In total, 5,025 Nazi criminals were convicted between 1945-1949 in the American, British and French zones, in addition to an unspecified number of people who were tried in the Soviet zone. In addition, the United Nations War Crimes Commission prepared lists of war criminals who were later tried by the judicial authorities of Allied countries and those countries under Nazi rule during the war. The latter countries have conducted a large number of trials regarding crimes committed in their lands. The Polish tribunals, for example, tried approximately 40,000 persons, and large numbers of criminals were tried in other countries. In all, about 80,000 Germans have been convicted for committing crimes against humanity, while the number of local collaborators is in the tens of thousands. Special mention should be made of Simon Wiesenthal, whose activities led to the capture of over one thousand Nazi criminals.

Courts in Germany began, in some cases, to function as early as 1945. By 1969, almost 80,000 Germans had been investigated and over 6,000 had been convicted. In 1958, the Federal Republic of Germany (FRG; West Germany) established a special agency in Ludwigsburg to aid in the investigation of crimes committed by Germans outside Germany, an agency which, since its establishment, has been involved in hundreds of major investigations. One of the major problems regarding the trial of war criminals in the FRG (as well as in Austria) has been the fact that the sentences have been disproportionately lenient for the crimes committed. Some trials were also conducted in the former German Democratic Republic (GDR; East Germany), yet no statistics exist as to the number of those convicted or the extent of their sentences.

**36. WHAT WERE THE NUREMBERG TRIALS?** The term "Nuremberg Trials" refers to two sets of trials of Nazi war criminals conducted after the war. The first trials were held November 20, 1945 to October 1, 1946, before the International Military Tribunal (IMT), which was made up of representatives of France, Great Britain, the Soviet Union, and the United States. It consisted of the trials of the

political, military and economic leaders of the Third Reich captured by the Allies. Among the defendants were: Göring, Rosenberg, Streicher, Kaltenbrunner, Seyss-Inquart, Speer, Ribbentrop and Hess (many of the most prominent Nazis – Hitler, Himmler, and Goebbels – committed suicide and were not brought to trial). The second set of trials, known as the Subsequent Nuremberg Proceedings, was conducted before the Nuremberg Military Tribunals (NMT), established by the Office of the United States Government for Germany (OMGUS). While the judges on the NMT were American citizens, the tribunal considered itself international. Twelve high-ranking officials were tried, among whom were cabinet ministers, diplomats, doctors involved in medical experiments, and SS officers involved in crimes in concentration camps or in genocide in Nazi-occupied areas.

# GLOSSARY

**AKTION** (German) The mass deportation, and murder of Jews by the Nazis during the Holocaust (St. Louis Holocaust Museum and Learning Center)

**ALLIES** The nations fighting Nazi Germany, Italy, and Japan during World War II; primarily the United States, Great Britain, and the Soviet Union. (The Simon Wiesenthal Center)

**ANNEX** An addition or extension to a building that was often used during the Holocaust as hidden areas within which Jews lived in hiding. Example: Anne Frank and her family lived in secret annex in Amsterdam for nearly two years until they were turned in and arrested.

**ANSCHLUSS** (German) Annexation of Austria by Germany on March 13, 1938. (St. Louis Holocaust Museum and Learning Center)

**ANTI-SEMITISM** Acts or feelings against Jews; takes the form of prejudice, dislike, fear, discrimination, and persecution. (St. Louis Holocaust Museum and Learning Center)

**APPEL** “Roll call” in German (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**ARYAN RACE** Term was originally applied to people who spoke any Indo-European language. The Nazis appropriated the term and applied it to people of Northern European racial background. (St. Louis Holocaust Museum and Learning Center)

**AUSCHWITZ** Concentration and extermination camp in upper Silesia, Poland, 37 miles west of Krakow. Established in 1940 as a concentration camp, it became an extermination camp in early 1942. Eventually, it consisted of three sections: Auschwitz I, the main camp; Auschwitz II (Birkenau), an extermination camp; Auschwitz III (Monowitz), the I.G. Farben labor camp, also known as Buna. In addition, Auschwitz had numerous sub-camps. (The Simon Wiesenthal Center)

**AXIS** The Axis powers originally included Nazi Germany, Italy, and Japan who signed a pact in Berlin on September 27, 1940. They were later joined by Bulgaria, Croatia, Hungary, and Slovakia. (The Simon Wiesenthal Center)

**BAR/BAT MITZVAH** A Jewish coming of age ritual for boys at age 13 and girls age 12 in which they become accountable for their actions and considered able to understand the Torah.

**BELZEC** One of the six extermination camps in Poland. Originally established in 1940 as a camp for Jewish forced labor, the Germans began construction of an extermination camp at Belzec on November 1, 1941, as part of *Aktion Reinhard*. By the time the camp ceased operations in January 1943, more than 600,000 persons had been murdered there. (The Simon Wiesenthal Center)

**BERGEN-BELSEN** A Nazi concentration camp located in northern Germany that was established in 1943. Although this camp was designated for persons who were slated to be exchanged with

German nationals in Allied countries, only a few of the Jews who were brought to Bergen-Belsen were actually set free by the Germans. At the end of 1944 and early in 1945, thousands of Jewish prisoners who were forcibly marched from the east began arriving in the camp. Due to the deteriorating conditions, a typhus epidemic broke out and by mid-April 1945, 35,000 prisoners had perished. On April 5, 1945, the camp was liberated by British forces, who were appalled to find most of the 60,000 inmates in critical condition. During the next five days, 14,000 prisoners died, and in the following weeks, another 14,000 perished. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**BUCHENWALD** A concentration camp established in 1937 near Weimar, Germany. While it was primarily a labor camp in the German concentration camp system and not an extermination center, thousands died there from exposure, over-work, and execution. Many Jews from other camps were forcibly marched there by the Nazis in early 1945. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**BUNKER** A ditch, trench or underground shelter used by soldiers

**BYSTANDER** One who is present at an event or who knows about its occurrence without participating in it (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**CHELMNO** An extermination camp established in late 1941 in the Warthegau region of Western Poland, 47 miles west of Lodz. It was the first camp where mass executions were carried out by means of gas. A total of 320,000 people were exterminated at Chelmno. (The Simon Wiesenthal Center)

**CIVIL RIGHTS** A civil right is an enforceable right or privilege, which if interfered with by another gives rise to an action for injury. Examples of civil rights are freedom of speech, press, and assembly; the right to vote; freedom from involuntary servitude; and the right to equality in public places. Discrimination occurs when the civil rights of an individual are denied or interfered with because of their membership in a particular group or class. (Cornell University Law School) The Civil Rights Division of the United States Department of Justice was created in 1957. The Division enforces federal statutes prohibiting discrimination on the basis of race, color, sex, disability, religion, familial status and national origin. (The United States Department of Justice)

**COMMUNISM** a political and economic system that promotes holding all assets and property in collective ownership.

**CONCENTRATION CAMPS** The generic term applied by the Nazis to all of the camps: death camps, slave labor camps, internment camps, transit camps, punishment camps. (St. Louis Holocaust Museum and Learning Center) See also *“36 Questions About the Holocaust: 13. When was the first concentration camp established and who were the first inmates?”* on page 25.

**CREMATORIUM/CREMATORIA** Furnaces used to cremate bodies. During the Holocaust, crematoria were installed in several camps, among them the extermination camps and the Theresienstadt ghetto. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**CURFEW** An order specifying a time after which certain regulations apply. One of the first wartime ordinances imposed a strict curfew on Jewish individuals and prohibited Jews from entering designated areas in many German cities. Similar curfews were instated in many German-occupied countries throughout the Holocaust. (United States Holocaust Memorial Museum)

**DACHAU** A concentration camp located in Upper Bavaria, northeast of Munich, which began operating in 1933. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**DEATH CAMPS** Nazi camps for the mass killing of Jews and others (e.g. Gypsies, Russian prisoners-of-war, ill prisoners). These included: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor, and Treblinka. All were located in occupied Poland. (St. Louis Holocaust Museum and Learning Center)  
*See also "36 Questions About the Holocaust: 6. What is a death camp? How many were there? Where were they located?" on page 23.*

**DEATH MARCH** Referring to the forced marches of Nazi camp prisoners toward the German interior at the end of World War II. Such marches began when the German armed forces, trapped between the Soviets to the east and the advancing Allied troops from the west, attempted to prevent the liberation of camp inmates in the harsh winter of 1945. Treated with tremendous brutality during the forced marches, thousands were shot or died of starvation or exhaustion. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**DEMOCRACY** A system of government in which the supreme power is vested in the people and exercised by them directly or indirectly through a system of representation usually involving periodically held free election. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**DEPORTATION** Deportation is the expulsion of a person or group of people from a place or country. The Germans would begin the deportations with the weaker strata (the poor, refugees). The other sectors of society held on to the illusion that they would be left alone. After the initial deportation the ensuing stages would follow – until the complete liquidation. In many cases, the deportation orders were given to the Judenrat suddenly, often around the Jewish holidays when awareness was reduced. Local police were charged with carrying out the *Aktion* (round-up of Jews) and the Jewish police was also tasked with participating in the round-up. The Jews were ordered to gather in a specific location, usually close to a train station, and to bring with them only a few possessions. During the *Aktion* anyone that did not follow the order to gather or could not keep pace with the others was shot. At the train station the Jews were loaded into crowded cattle cars without proper ventilation. The cars were sealed from the outside and the Jews were kept in the cars for days without water or food until they reached their destination. Many perished as a result of the conditions on the train. (Yad Vashem)

**DISCRIMINATION** The denial of justice and fair treatment by both individuals and institutions in many arenas, including employment, education, housing, banking, and political rights. Discrimination is an action that can follow prejudicial thinking. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**DISPLACED PERSON/DISPLACED PERSONS' CAMP (DP CAMP)** Camps set up after World War II in Austria, Germany, and Italy as temporary living quarters for the tens of thousands of homeless people created by the war. Many survivors of the Holocaust who had no home or country to which

they could return were among the displaced persons. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**EDICT** An edict is an announcement of a law, often associated with monarchism.

**EICHMANN, ADOLF** Eichmann was one of the most pivotal actors in the deportation of European Jewry during the Holocaust. He played a central role in the deportation of over 1.5 million Jews from all over Europe to killing centers and killing sites in occupied Poland and in parts of the occupied Soviet Union. He was present at the Wannsee Conference and was a coordinator in the "Final Solution." At war's end, Eichmann escaped US custody in 1946. With the help of Catholic Church officials, he fled to Argentina where he lived under a number of aliases. In 1960, agents of the Israeli Security Service (Mossad) abducted Eichmann and brought him to Israel to stand trial. The proceedings before a district court in Jerusalem drew international attention, and historians roundly credit coverage of the trial (famously in Hannah Arendt's *Eichmann in Jerusalem*) with awakening public interest in the Holocaust. Eichmann was found guilty of crimes against the Jewish people. He was hanged at midnight between May 31 and June 1, 1962. (United States Holocaust Memorial Museum)

**EINSATZGRUPPEN** (German) Mobile killing units of the Security Police and SS Security Service that followed the German armies into the Soviet Union in June 1941. Their victims, primarily Jews, were executed by shooting and were buried in mass graves from which they were later exhumed and burned. (St. Louis Holocaust Museum and Learning Center)

**EUTHANASIA** The original meaning of this term was an easy and painless death for the terminally ill. However, the Nazi euthanasia program took on quite a different meaning: the taking of eugenic measures to improve the quality of the German "race." This program culminated in enforced "mercy" deaths for the incurably insane, permanently disabled, deformed and "superfluous." Three major classifications were developed: 1) euthanasia for incurables; 2) direct extermination by "special treatment"; and 3) experiments in mass sterilization. (The Simon Wiesenthal Center)

**EVIAN CONFERENCE** Conference convened by President Franklin D. Roosevelt in July 1938 to discuss the problem of refugees. Thirty-two countries met at Evian-les-Bains, France. However, not much was accomplished, since most western countries were reluctant to accept Jewish refugees. (The Simon Wiesenthal Center)

**EXTERMINATION CAMPS** Nazi camps for the mass killing of Jews and others (e.g. Gypsies, Russian prisoners-of-war, ill prisoners). Known as "death camps," these included: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor, and Treblinka. All were located in occupied Poland. (The Simon Wiesenthal Center)

**FACISM** A social and political ideology that has its primary guiding principle that the state or nation is the highest priority, rather than personal or individual freedoms. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**"FINAL SOLUTION"** The cover name for the plan to destroy the Jews of Europe - the "Final Solution of the Jewish Question." Beginning in December 1941, Jews were rounded up and sent to extermination camps in the East. The program was deceptively disguised as "resettlement in the East." (The Simon Wiesenthal Center) See also *"36 Questions About the Holocaust: 7. What does the*

term ‘Final Solution’ mean and what is its origin?” and “8. When did the ‘Final Solution’ actually begin?” on pages 23 and 24.

**FOOD RATION** Rationing is the controlled distribution of scarce resources, goods, or services. Rationing controls the size of the ration, one's allotted portion of the resources being distributed on a particular day or at a particular time. Another form of rationing was employed during World War II, “Ration Stamps.” These were redeemable stamps or coupons. Every family was issued a set number of each kind of stamp based on the size of the family, ages of children and income. This allowed the Allies and mainly America to supply huge amounts of food to the troops and later provided a surplus to aid in the rebuilding of Europe with aid to Germany after food supplies were destroyed. Nearly all food was rationed in Europe during World War II in both occupied zones and liberated areas.

**GAS CHAMBERS** The Nazis first began using poison gas as a means for mass murder in December 1939, when an SS *Sonderkommando* unit used carbon monoxide to suffocate Polish mental patients. In the summer of 1941, the Germans commenced murdering Jews en masse in a systematic fashion. After several months, it became clear to them that the mass murder method they had previously employed, of shooting, was neither quick nor efficient enough to serve their needs. Thus, based on the experience gained in the Euthanasia Program, they began using gas chambers to annihilate European Jewry. The Nazis continued to search for a more efficient method of mass murder. After some experimentation on Soviet prisoners of war, the Nazis found a commercial insecticide called Zyklon B to be an appropriate gas for their needs. Gas chambers functioned at Mauthausen, Neuengamme, Sachsenhausen, Stutthof, and Ravensbrück. All of these gas chambers utilized Zyklon B to kill their victims. (Yad Vashem)

**GENOCIDE** The deliberate and systematic destruction of a religious, racial, national, or cultural group. (The Simon Wiesenthal Center)

**GESTAPO** The contraction of the German words for “secret state police.” The Nazi political police, organized in 1933, became part of the SS (Black Shirts) in 1936. (St. Louis Holocaust Museum and Learning Center)

**GHETTO** The Nazi term for a section of a city where all Jews from surrounding areas were forced to reside. Established mostly in Eastern Europe (e.g. Lodz, Warsaw, Vilna, Riga, Minsk), and characterized by overcrowding, starvation and forced labor. All ghettos were eventually destroyed when the Jews were deported to death camps. (St. Louis Holocaust Museum and Learning Center)

**GYPSIES** A nomadic people, believed to have come originally from northwest India, from where they immigrated to Persia by the fourteenth century. Gypsies first appeared in Western Europe in the 15th century. By the 16th century, they had spread throughout Europe, where they were persecuted almost as relentlessly as the Jews. The gypsies occupied a special place in Nazi racist theories. It is believed that approximately 500,000 perished during the Holocaust. (The Simon Wiesenthal Center)

**HATE CRIME** A hate crime is a traditional offense like murder, arson, or vandalism with an added element of bias. For the purposes of collecting statistics, Congress has defined a hate crime as a "criminal offense against a person or property motivated in whole or in part by an offender's bias against a race, religion, disability, ethnic origin or sexual orientation." (U. S. Department of Justice)

**HITLER YOUTH** The Nazi Party's compulsory (after 1939) youth movement, which emphasized physical training, Nazi ideology, and absolute obedience to Hitler and the Nazi Party. Youth were subject to intensive propaganda regarding racial and national superiority. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**HOLOCAUST** The term "Holocaust" literally means "a completely burned sacrifice." It was first used by Newsweek magazine to describe the Nazi book burnings in Germany. Later it was applied to the destruction of six million Jews by the Nazis and their followers in Europe between the years 1941-1945. Yiddish speaking Jews used the term "Churban" (meaning "a great destruction.") The word Shoah, originally a Biblical term meaning widespread disaster, is the modern Hebrew equivalent. (The Simon Wiesenthal Center)

**INFIRMARY** An area that cares for sick or injured people.

**JEHOVAH'S WITNESSES** A religious sect, originating in the United States, organized by Charles Taze Russell. The Witnesses base their beliefs on the Bible and have no official ministers. Recognizing only the kingdom of God, the Witnesses refuse to salute the flag, to bear arms in war, and to participate in the affairs of government. This doctrine brought them into conflict with National Socialism. They were considered enemies of the state and were relentlessly persecuted. (The Simon Wiesenthal Center)

**JEWISH BADGE** A distinctive sign which Jews were compelled to wear in Nazi Germany and in Nazi-occupied countries. It took the form of a yellow Star of David or an armband with a Star of David on it. (St. Louis Holocaust Museum and Learning Center)

**JUDENRAT** Council of Jewish representatives in communities and ghettos set up by the Nazis to carry out their instructions. (The Simon Wiesenthal Center) See also *"36 Questions About the Holocaust: 31. What was the Judenrat?"* on page 31.

**JUDENREIN** A Nazi term meaning "cleansed of Jews," denoting areas where all Jews had been either murdered or deported. (St. Louis Holocaust Museum and Learning Center)

**KAPO** Prisoner in charge of a group of inmates in Nazi concentration camps. (The Simon Wiesenthal Center)

**KINDERTRANSPORT** Kindertransport (Children's Transport) was the informal name of a series of rescue efforts which brought thousands of refugee Jewish children to Great Britain from Nazi Germany between 1938 and 1940. (United States Holocaust Memorial Museum) See also *"Lesson Module: Kindertransport"* on page 85.

**KRISTALLNACHT** (German) Night of Broken Glass: program unleashed by Nazis on November 9-10, 1938 throughout Germany and Austria, where synagogues and other Jewish institutions were burned, Jewish stores were destroyed and looted. (St. Louis Holocaust Museum and Learning Center)

**LABOR CAMP** Nazi concentration camp where inmates were used as forced laborers. Beginning in the mid - 1930s, the Nazis started economically exploiting the prisoners in the camps. The SS



authorities hired out its human resource - the labor of the camp inmates - to various German companies in order to make a profit. German control of large parts of Europe presented a wide range of possibilities for continued economic exploitation of what they considered racially inferior populations. Consequently, hundreds of camps were established for forced labor. The harsh working conditions caused the deaths of a substantial number of prisoners. The SS authorities even developed the concept of "extermination through labor," which was implemented with regard to some of the prisoners, especially the Jews. (Yad Vashem)

**LIBERATION** The process of an army driving conquerors out of an occupied territory. Holocaust survivors and citizens of occupied Europe used the word "liberation" to refer to the moment they were freed from German control. Individuals and/or nations involved in the liberation are referred to as "liberators." (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**LODZ** Poland's second largest city where the first major ghetto was created in April 1940. (St. Louis Holocaust Museum and Learning Center)

**MAUTHAUSEN** Nazi punishment camp for men, opened in 1938, near Linz in northern Austria. Conditions were brutal even by concentration camp standards. Nearly 125,000 prisoners of various nationalities were either worked or tortured to death at the camp before liberating American troops arrived in May 1945. (The Simon Wiesenthal Center)

**MAJDANEK** Mass murder camp in eastern Poland. At first a labor camp for Poles and a POW camp for Russians, it was turned into a gassing center for Jews. Majdanek was liberated by the Red Army in July 1944. (St. Louis Holocaust Museum and Learning Center)

**MEMOIR** A memoir, is a literary genre, forming a subclass of autobiography – although the terms 'memoir' and 'autobiography' are almost interchangeable. Memoir is autobiographical writing, but not all autobiographical writing follows the criteria for memoir.

**MISCHLING/MISCHLINGE** In German this word has the general meaning of "hybrid," "mongrel," or "half-breed. In the Third Reich the term was used to denote people who were of partial Aryan ancestry. Jews were defined by Nazis as people with at least three full Jewish grandparents. A *Mischling* of the first degree, or half-Jew, was a person with two Jewish grandparents who did not belong to the Jewish religion or who was not married to a Jew as of September 15, 1935. A *Mischling* of the second degree, or quarter-Jew, was someone with one Jewish grandparent or an Aryan married to a Jew. The *Mischlinge* issue was very important to Adolf Hitler. The policy in Germany was to assimilate second degree *Mischlinge* into the Aryan nation, while first degree *Mischlinge* were to be considered like Jews. In other countries, policies differed. Over the winter of 1941-1942, some Nazis proposed that all *Mischlinge* of the first degree be sterilized; however, nothing ever came of this because the Nazis feared the reactions of the many Germans related to the *Mischlinge*. (The International School for Holocaust Studies, Yad Vashem) See also "36 Questions About the Holocaust: 10. How did the Germans treat those who had some Jewish blood but were not classified as Jews?" on page 24.

**MONARCHY** A monarchy is a form of government in which sovereignty is actually or nominally embodied in a single individual (the monarch.)

**MUSELMANN** (German) Nazi camp slang word for a prisoner on the brink of death. (St. Louis Holocaust Museum and Learning Center)

**NATIONALISM** A sense of national consciousness with primary emphasis on promotion of its culture and interests. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**NAZI** Short for *Nationalsozialistische deutsche Arbeiter-Partei* (N.S.D.A.P.), the political party that emerged in Munich after World War I. The party was taken over by Adolf Hitler in the early 1920s. The swastika was the party symbol. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**NAZI IDEOLOGY OR NAZI RACIAL IDEOLOGY** The Nazi system of beliefs, based on a racial view of the world. According to Nazi ideology, the Nordic Aryan Germans were the “master race.” Other races were inferior to them and the Jews were considered to be the “anti-race,” the exact opposite of the Germans, and an evil and destructive race. Germans were said to be the natural rulers of the world and, in order to achieve that position, influence of the Jews needed to be ended. Thus, racial anti-Semitism and solved the so-called “Jewish Question” lay at the heart of Nazi ideology, as did the desire for more territory or *Lebensraum* (living space.) (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**NEUTRAL** *Neutrality* or a “neutralist policy” is a foreign policy position wherein a state intends to remain neutral in future wars. *Non-alignment* is the implementation of neutrality by avoiding military alliances. A sovereign state that reserves the right to become a belligerent if attacked by a party to the war is in a condition of armed neutrality. *Neutrality* or a “neutralist policy” is a foreign policy position wherein a state intends to remain neutral in future wars. *Non-alignment* is the implementation of neutrality by avoiding military alliances. A sovereign state that reserves the right to become a belligerent if attacked by a party to the war is in a condition of armed neutrality. During World War II, these countries took no official side during the war in their hopes to avoid being attacked by the Axis Powers or in becoming involved in the aerial attacks of the Axis and Allied Powers.

**NUREMBERG LAWS** Two anti-Jewish statutes enacted September 1935 during the Nazi party's national convention in Nuremberg. The first, the Reich Citizenship Law, deprived German Jews of their citizenship and all rights pertinent thereto. The second, the Law for the Protection of German Blood and Honor, outlawed marriages of Jews and non-Jews, forbade Jews from employing German females of childbearing age, and prohibited Jews from displaying the German flag. Many additional regulations were attached to the two main statutes, which provided the basis for removing Jews from all spheres of German political, social, and economic life. The Nuremberg Laws carefully established definitions of Jewishness based on bloodlines. Thus, many Germans of mixed ancestry, called “*Mischlinge*,” faced anti-Semitic discrimination if they had a Jewish grandparent. (The Simon Wiesenthal Center) See also “Lesson Module: Nuremberg Racial Laws, 1935” on page 110.

**PALISTINE** The Roman term for what is now Israel; the name used by the British during World War II to denote the area they held under a League of Nations mandate. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**PARTISANS** Traditionally means “irregular troops engaged in guerrilla warfare, often behind enemy lines.” During World War II, this term was applied to resistance fighters in Nazi-occupied countries. (St. Louis Holocaust Museum and Learning Center)

**PASSOVER** The celebration of the Jewish people’s freedom from Egyptian bondage that took place approximately 3,500 years ago, as told in the first fifteen chapters of the biblical Book of Exodus. The celebration is organized into a feast called the Passover Seder. The word “*seder*” means “order” or “procedure” in Hebrew and refers to the order of historical events recalled in the Passover meal as well as the meal itself. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**PILLAGE** The act of looting or plundering, especially in war.

**PREJUDICE** An opinion formed before the facts are known. In most cases, these opinions are founded on suspicions, ignorance and the irrational fear of or hatred of other races, religions or nationalities.

**POGROM** Originally a Russian word meaning “devastation” used to describe organized, large-scale acts of violence against Jewish communities, especially the kind instigated by the authorities in Czarist Russia. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**PROPAGANDA** False or partly false information used by a government or political party intended to sway the opinions of the population. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**QUAKER** The Quaker movement, also called the Society of Friends, was founded in England during the middle of the 17th century. The group took its name from the “quaking” that is sometimes associated with the agitation of religious feeling. After *Kristallnacht*, the American Friends Service Committee (AFSC) became the main source of support for the non-sectarian Committee for Refugee Children and its successor, the non-sectarian Foundation for Refugee Children. Both were established in 1940 to help refugees—primarily Jewish children—resettle from Europe to the United States. Because of the involvement of the AFSC in relief services throughout Europe before World War II, the Nazis treated the Quakers with respect and permitted them to continue welfare activities in southern France during the occupation. The AFSC cooperated closely with Jewish welfare agencies, including the American Jewish Joint Distribution Committee, and provided assistance to Jewish refugees in France, Spain, and Portugal. The actions of the AFSC showed that interfaith activity on behalf of European Jews could be successful. (United States Holocaust Memorial Museum)

**RABBI** Jewish spiritual leader, teacher

**RACISM** The practice of discrimination, segregation, persecution, and domination of a group based on that group’s race. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**REFUGEE** One who flees or is deported in search of safety, as in times of war, political oppression, or religious persecution. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**RESISTANCE** A group's action in opposition to those in power; during the Holocaust, Jews exhibited cultural, spiritual, and armed resistance to the Nazi regime. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**RESCUER** A person who made the choice to risk their own life to save the life of another.

**RESPONSIBILITY** An accountability, duty, concern or obligation.

**“RIGHTEOUS AMONG THE NATIONS”** An award given by Yad Vashem in the name of the State of Israel to non-Jews who risked their lives, or in the case of diplomats, their careers, to help Jews during the Holocaust. Approximately 23,000 “Righteous Among the Nations” have been recognized so far. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem) See also “36 Questions About the Holocaust: 22. Who are the ‘Righteous Among the Nations’?” on page 28.

**SA** (abbreviation: *Stürmabteilung*); the storm troops of the early Nazi party; organized in 1921. (The Simon Wiesenthal Center)

**SANITARIUM** A sanitarium is a medical facility for long-term illness.

**SCAPEGOAT** A person or thing that is blamed for the mistakes or crimes of others. Hitler blamed the Jews for the defeat of Germany in World War I and post-war Germany's troubles

**SCANDINAVIA** Scandinavia is a historical cultural-linguistic region in Northern Europe characterized by a common ethno-cultural Germanic heritage and related languages that includes the three kingdoms of Denmark, Norway, and Sweden.

**SOCIALISM** A theory or system of social organization that advocates the ownership and control of land, capital, industry, etc. by the community as a whole. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**STEREOTYPE** An oversimplified generalization about a person or group of people without regard for individual differences. Even seemingly positive stereotypes that link a person or group to a specific positive trait can have negative consequences. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**SELECTION** Euphemism for the process of choosing victims for the gas chambers in the Nazi camps by separating them from those considered fit to work.

**SOBIBOR** Death camp in the Lublin district in Eastern Poland. Sobibor opened in May 1942 and closed one day after a rebellion of the Jewish prisoners on October 14, 1943.

**SS** Abbreviation usually written with two lightning symbols for *Schutzstaffeln* (Defense Protective Units). Originally organized as Hitler's personal bodyguard, the SS was transformed into a giant organization by Heinrich Himmler. Although various SS units were assigned to the battlefield, the organization is best known for carrying out the destruction of European Jewry. (The Simon Wiesenthal Center)

**SS ST. LOUIS** The steamship St. Louis was a refugee ship that left Hamburg in the spring of 1939, bound for Cuba. Cuba refused entry to most of its Jewish passengers. No country, including the United States, was willing to accept them. The ship finally returned to Europe where most of the refugees were finally granted entry into England, Holland, France and Belgium. Many of its passengers died in Nazi concentration camps after occupation of Holland, France and Belgium. (The Simon Wiesenthal Center)

**SWASTIKA** An ancient Eastern symbol appropriated by the Nazis as their emblem. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**TOTALITARIAN** A radical dictatorship or doctrine in which one political party or group maintains complete control, down to the level of the intimate details of an individual life. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**TRANSIT CAMP** Transit camps served as temporary way stations in the deportation process. Jews in Nazi-occupied lands often were first deported to transit camps such as Westerbork in the Netherlands, or Drancy in France, en route to the killing centers in occupied Poland. The transit camps were usually the last stop before deportation to an extermination camp. (United States Holocaust Memorial Museum)

**TREBLINKA** An extermination camp located in Poland. By November 1943, approximately 870,000 Jews, many from Warsaw, were murdered in Treblinka. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**TYPHUS** A disease caused by unsanitary conditions.

**TYRANNY** A government in which a single ruler is vested with absolute power or control through the use of threats and violence. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

***DER STURMER*** (The Assailant) An anti-Semitic German weekly, founded and edited by Julius Streicher, and published in Nuremberg between 1923 and 1945. (The Simon Wiesenthal Center)

**TEREZIN** (Czech) / **THERESIENSTADT** (German) Established in early 1942 outside Prague as a “model” Jewish ghetto, governed and guarded by the SS. The Nazis used Terezín to deceive public opinion. They tolerated a lively cultural life of theater, music, lectures, and art in order to have it shown to officials of the International Red Cross. About 88,000 Jewish inmates of Terezín were deported to their deaths in the East. In April 1945, only 17,000 Jews remained in Terezín, where they were joined by 14,000 Jewish concentration camp prisoners, evacuated from camps threatened by the Allied armies. On May 8, 1945, Terezín was liberated by the Red Army. (The Simon Wiesenthal Center)

**TOLERANCE** The ability to endure pain or hardship; an acceptance or patience with the beliefs, opinions or practices of others; a lack of bigotry.

**UMSCHLAGPLATZ** (German) Collection point. It was a square in the Warsaw Ghetto where Jews were rounded up for deportation to Treblinka. (The Simon Wiesenthal Center)

**WANNSEE CONFERENCE** A conference held on January 20, 1942 beside Lake Wannsee in Berlin. At this conference, the apparatus was coordinated to carry out the total annihilation of European Jews. (Anti-Defamation League, USC Shoah Foundation Institute, Yad Vashem)

**WARSAW GHETTO (POLAND)** Established in November 1940, the ghetto, surrounded by a wall, confined nearly 500,000 Jews. Almost 45,000 Jews died there in 1941 alone, due to overcrowding, forced labor, lack of sanitation, starvation, and disease. From April 19 to May 16, 1943, a revolt took place in the ghetto when the Germans, commanded by General Jürgen Stroop, attempted to raze the ghetto and deport the remaining inhabitants to Treblinka. The uprising, led by Mordecai Anielewicz, was the first instance in occupied Europe of an uprising by an urban population. (The Simon Wiesenthal Center)

**WESTERBORK** Westerbork was a transit camp in the northeast of The Netherlands. The transit camp operated from 1942 to 1944 with the assistance of the Dutch military police and the SS. Deportation trains left the camp every Tuesday from July of 1942 to September of 1944, deporting a total of 97,776 Jews. More than half of those deported from Westerbork went to Auschwitz where they were most likely killed upon arrival.

**YELLOW STAR** The six-pointed Star of David made of yellow cloth and sewn to the clothing of European Jews. See also "Jewish badge".

**YIDDISH** Yiddish is a High German language of Jewish origin, spoken in many parts of the world. It developed as a fusion of Hebrew and Aramaic into German dialects with the infusion of Slavic and traces of Romance languages. It is written in the Hebrew alphabet.

**ZLOTY** The zloty, which literally means "golden", is the currency of Poland.

# TIMELINE OF THE HOLOCAUST: 1933–1945

## (THE SIMON WIESENTHAL CENTER, 1997)

### 1933

<b>JANUARY 30</b>	Adolf Hitler appointed Chancellor of Germany
<b>MARCH 22</b>	Dachau concentration camp opens
<b>APRIL 1</b>	Boycott of Jewish shops and businesses
<b>APRIL 7</b>	Laws for Re-establishment of the Civil Service barred Jews from holding civil service, university, and state positions
<b>MAY 10</b>	Public burnings of books written by Jews, political dissidents, and others not approved by the state
<b>JULY 14</b>	Law stripping East European Jewish immigrants of German citizenship

### 1935

<b>SEPTEMBER 15</b>	“Nuremberg Laws”: Anti-Jewish racial laws enacted; Jews no longer considered German citizens; Jews could not marry Aryans; nor could they fly the German flag
<b>NOVEMBER 15</b>	Germany defines a “Jew”: Anyone with three Jewish grandparents; someone with two Jewish grandparents who identifies as a Jew

### 1936

<b>MARCH 3</b>	Jewish doctors barred from practicing medicine in German institutions
<b>JULY</b>	Sachsenhausen concentration camp opens

### 1937

<b>JULY 15</b>	Buchenwald concentration camp opens
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### 1938

<b>MARCH 13</b>	<i>Anschluss</i> (incorporation of Austria): All anti-Semitic decrees immediately applied in Austria
<b>APRIL 26</b>	Mandatory registration of all property held by Jews inside the Reich
<b>AUGUST 1</b>	Adolf Eichmann establishes the Office of Jewish Emigration in Vienna to increase the pace of forced emigration
<b>SEPTEMBER 30</b>	Munich Conference: Great Britain and France agree to German occupation of the Sudetenland, previously western Czechoslovakia
<b>OCTOBER 5</b>	Following request by Swiss authorities, Germans mark all Jewish passports with a large letter “J” to restrict Jews from immigrating to Switzerland
<b>NOVEMBER 9–10</b>	<i>Kristallnacht</i> (Night of Broken Glass): Anti-Jewish program in Germany, Austria, and the Sudetenland; 200 synagogues destroyed; 7,500 Jewish

shops looted; 30,000 male Jews sent to concentration camps (Dachau, Buchenwald, Sachsenhausen)

**NOVEMBER 12** Decree forcing all Jews to transfer retail businesses to Aryan hands

**NOVEMBER 15** All Jewish pupils expelled from German schools

**DECEMBER 12** One billion mark fine levied against German Jews for the destruction of property during *Kristallnacht*

### 1939

**MARCH 15** Germans occupy Czechoslovakia

**SEPTEMBER 1** Germany invades Poland

**SEPTEMBER 3** Beginning of World War II: Britain and France declare war on Germany

**OCTOBER 28** First Polish ghetto established in Piotrkow

**NOVEMBER 23** Jews in German-occupied Poland forced to wear an arm band or yellow star

### 1940

**APRIL 9** Germans occupy Denmark and southern Norway

**MAY 7** Establishment of Lodz Ghetto

**MAY 10** Germany invades the Netherlands, Belgium, Luxembourg, and France

**MAY 20** Concentration camp established at Auschwitz

**NOVEMBER 16** Establishment of Warsaw Ghetto

### 1941

**JANUARY 21-26** Anti-Jewish riots in Romania, hundreds of Jews murdered

**APRIL 6** Germany attacks Yugoslavia and Greece, occupation follows

**JUNE 22** Germany invades the Soviet Union

**SEPTEMBER 28-29** 34,000 Jews massacred by Einsatzgruppen at Babi Yar outside Kiev

**OCTOBER** Establishment of Auschwitz II (Birkenau)

**DECEMBER 8** Chelmno death camp begins operations

### 1942

**JANUARY 20** Wannsee Conference in Berlin: Plan is developed for "Final Solution"

**MARCH 17** Gassing of Jews begins in Belzec



<b>MAY</b>	Gassing of Jews begins Sobibor
<b>JUNE</b>	Jewish partisan units established in the forests of Byelorussia and the Baltic states
<b>SUMMER</b>	Deportation of Jews to killing centers from Belgium, Croatia, France, the Netherlands, and Poland; armed resistance by Jews in ghettos of Kletzk, Kremenets, Lachva, Mir, and Tuchin
<b>WINTER</b>	Deportation of Jews from Germany, Greece and Norway to killing centers; Jewish partisan movement organized in forests near Lublin

### 1943

<b>MARCH</b>	Liquidation of Krakow ghetto
<b>APRIL 19</b>	Warsaw Ghetto revolt begins
<b>SUMMER</b>	Armed resistance by Jews in Bedzin, Bialystok, Czestochowa, Lvov, and Tarnow ghettos
<b>FALL</b>	Liquidation of large ghettos in Minsk, Vilna, and Riga
<b>OCTOBER 14</b>	Uprising in Sobibor
<b>OCTOBER- NOVEMBER</b>	Rescue of the Danish Jewry

### 1944

<b>MARCH 19</b>	Germany occupies Hungary
<b>MAY 15</b>	Nazis begin deporting Hungarian Jews
<b>JULY 24</b>	Russians liberate Majdanek
<b>OCTOBER 7</b>	Revolt by inmates at Auschwitz; one crematorium blown up
<b>NOVEMBER</b>	Last Jews deported from Terezín to Auschwitz

### 1945

<b>JANUARY 17</b>	Evacuation of Auschwitz; beginning of death marches
<b>JANUARY 27</b>	Beginning of death march for inmates of Stutthof
<b>APRIL 6-10</b>	Death march of inmates of Buchenwald
<b>APRIL 15</b>	Liberation of Bergen Belsen by British Army
<b>APRIL</b>	Liberation of Nordhausen, Ohrdruf, Gunskirchen, Ebensee and Dachau by American Army
<b>MAY 5</b>	Liberation of Mauthausen and Gusen by American Army

# ANNE FRANK: A TIMELINE

## 1929

**JUNE 12**

Anneliese “Anne” Marie Frank is born in Frankfurt, Germany, to Otto Frank and Edith Frank (nee Holländer.) Margot Frank (1926-1945) is her older sister.

## 1933

**JULY-AUGUST**

The Frank family prepares to move to Amsterdam, Holland. Edith and the children first go to Aachen, Germany where they stay with Edith's mother, Rosa Holländer. Amsterdam, the country's largest city, has a Jewish population of about 75,000 and increases to over 79,000 in 1941. Jews represented *less than* 10 percent of the city's total population. More than 10,000 of these were foreign Jews who had found refuge in Amsterdam in the 1930s.

**SEPTEMBER 15**

Otto Frank sets up his Opekta business in Amsterdam and becomes director.

**NOVEMBER  
DECEMBER**

Edith moves to the Netherlands.  
Margot moves to the Netherlands.

## 1934

**JANUARY**

Otto secures an apartment on the Merwedeplein (Merwede Square) in southern Amsterdam for the Frank family.

**JANUARY 4**

Margot begins school on Amsterdam's Jekerstraat, near the family's apartment.

**FEBRUARY 16**

Anne moves to the Netherlands as “a birthday surprise.” (Edith and Margot share a birthday of February 16.)

Anne enrolls in a Montessori school in Amsterdam.

## 1938

**?**

Otto Frank starts a second company, Pectacon, in partnership with Hermann van Pels, a Jewish butcher, who has also fled from Germany with his family.

## 1939

?

Edith Frank's mother, Rosa Holländer, comes to live with the Franks in Amsterdam.

## 1940

**MAY 10**

The Germans invade the Netherlands.

**MAY 14**

The Netherlands surrenders to Germany. The Germans establish a civilian administration dominated by the SS.

?

Margot has to go to the Joods Lyceum ('Jewish High School.') An anti-Jewish law imposed a year after the 1940 German invasion of the Netherlands demanded Jewish students be removed to a Jewish lyceum. While Anne inherited her father's ambivalence towards the Torah, Margot followed her mother's example and became involved in Amsterdam's Jewish community. She took Hebrew classes, attended synagogue, and in 1941 joined a Dutch Zionist club for young people who wanted to immigrate to Land of Israel to found a Jewish state, where, according to Anne, she wished to become a midwife.

**AUGUST  
DECEMBER**

The family visits the beach at Zandvoort in the Netherlands.  
Opekta and Pectacon move to a new address in Amsterdam: Prinsengracht 263.

## 1941

**JANUARY 22**

The Germans arrest several hundred Jews and deport them from Amsterdam first to the Buchenwald concentration camp and then to the Mauthausen concentration camp. Almost all of them were murdered in Mauthausen.

**DECEMBER**

Jews are forbidden to own their own businesses, so Otto appoints Mr. Kleiman and Mr. Kugler as directors, but remains in charge behind the scenes.

## 1942

**JANUARY**

The Germans begin the relocation of Holland's provincial Jews to Amsterdam. Within Amsterdam, Jews are restricted to certain sections of the city. Foreign and stateless Jews are sent directly to the Westerbork transit camp.

**JANUARY 29**

Rosa Holländer dies of cancer.

**JUNE 12**

Anne receives an autograph book for her birthday that she had pointed out to Otto in a shop window. She decides to use it as a diary.

<b>JUNE 14</b>	Anne writes the first entry in her diary.
<b>JULY</b>	The Germans begin mass deportations of Jews to extermination camps in occupied Poland, primarily to Auschwitz but also to Sobibor. The city administration, the Dutch municipal police, and Dutch railway workers all cooperate in the deportations, as do the Dutch Nazi party (NSB). German and Dutch Nazi authorities arrest Jews in the streets of Amsterdam and take them to the assembly point for deportations - the municipal theater building, the <i>Hollandsche Schouwburg</i> . When several hundred people are assembled in the building and in the back courtyard, they are transferred to Westerbork.
<b>JULY 5</b>	Margot receives her call-up papers: she has to report for a 'work camp' in Germany.
<b>JULY 6</b>	The Frank family goes into hiding in the secret annex hidden at Prinsengracht 263.
<b>JULY 13</b>	Hermann van Pels, his wife, Auguste, and his son, Peter, go into hiding in the secret annex. (The van Pels family is from Osnabrück, Germany. Hermann is the son of a Dutch father and a German mother. When he married Auguste in 1926 she became a Dutch citizen because according to law women automatically took on the nationality of their husbands. On November 8, 1926, their son Peter was born. On June 26, 1937, they moved to the Netherlands. Hermann began working with Otto Frank in 1938. Miep Gies remembered him as "tall, large man" and "quite an agreeable sort, [who] had no trouble fitting into the routine" in the company already hiding in the annex. Miep described Auguste as stylish and coquettish.) The Van Pels family provides ample excitement, which can sometimes be fun but there are also a lot of major arguments. Mrs. Van Pels becomes the cook of the house. She likes discussing politics, and invariably gets into arguments with her husband.
<b>OCTOBER</b>	The Germans send hundreds of Jews and their families in Amsterdam to Westerbork transit camp. All are deported to Auschwitz-Birkenau within a few weeks.
<b>NOVEMBER 6</b>	Fritz Pfeffer goes into hiding in the secret annex. (Pfeffer was born on April 30, 1889, in Giessen, Germany. His parents were Jewish and had a clothing store in the center of the city. After high school Fritz studied to be a dentist in Berlin, where he started a dental practice after his study. In 1921 he married Vera Bythiner. Their son Werner was born on April 3, 1927. The marriage ended in divorce in 1933. Pfeffer received custody of his son. Following his divorce, Pfeffer met Charlotte Kaletta, a Catholic. The Nuremberg Laws of 1935, outlawing marriages between Jews and non-Jews, made it impossible for them to marry. After "Kristallnacht," the night of broken glass, Pfeffer and Charlotte Kaletta decided to immigrate to the Netherlands. He arranged a place for Werner on a boat going to England as part of a "children's transport." Pfeffer and Charlotte quickly felt at home in the Netherlands.)

## 1943

- MAY 25** German authorities order 7,000 Jews, including employees of the *Judenrat* in Amsterdam, to assemble in an Amsterdam city square for deportation. Only 500 people comply. The Germans respond by sealing the Jewish quarter and rounding up Jews.
- MAY 26** A big raid on Jews is carried out in the Centre and East of Amsterdam. 3,000 people are taken by the police. All are deported to Westerbork transit camp and from there, most of them to the Sobibor extermination camp.
- DECEMBER 5** The Germans confiscate the property left behind by deported Jews. In 1942 alone the contents of nearly 10,000 apartments in Amsterdam were expropriated by the Germans and shipped to Germany. Some 25,000 Jews, including at least 4,500 children, went into hiding to evade deportation. About one-third of those in hiding were discovered, arrested, and deported. In all, at least 80 percent of the prewar Dutch Jewish community perished. Anne writes a traditional Saint Nicholas Day poem. In the poem, she describes a very different, active Peter, than the boy she had described upon first impression as lazy and hypersensitive. Now she tells of how he chops wood, carries up vegetables and potatoes from downstairs, cleans the attic, takes care of the cats and even washes his own overalls.

## 1944

- FEBRUARY** In her diary, Anne mentions Peter's idea "to go to the Dutch East Indies and live on a rubber plantation." She states in her diary, "He just doesn't have a goal, plus he thinks he's too stupid and inferior to ever achieve anything. Poor boy!"
- AUGUST 4** The one thing the people hiding in the secret annex have been afraid of for so long finally happens: they are discovered and arrested.
- AUGUST 8** The 8 occupants of the Secret Annex are taken by train from Amsterdam Central Station to the Westerbork transit camp.
- SEPTEMBER 3** The people in hiding are deported to Auschwitz-Birkenau extermination camp in occupied Poland.
- SEPTEMBER 6** Arrival at Auschwitz. On the same train was Bloeme Evers-Emden, an Amsterdam native who had befriended Margot and Anne in the Jewish Lyceum in 1941. (Bloeme saw Anne, Margot, and their mother regularly in Auschwitz.) All the inhabitants of the secret annex survive selection. Otto is separated forever from his wife and daughters. Eyewitness reports claim Edith and her two daughters remain close in the camp. Of the 1,019 passengers on the transport, 549—including all children younger than 15—were sent directly to the gas chambers. Anne had turned 15 three months earlier and was one of the youngest people to be spared from the

transport. She was soon made aware that most people were gassed upon arrival, and never learned that the entire group from the secret annex had survived this selection. She reasoned that her father, in his mid-fifties and not particularly robust, had been killed immediately after they were separated.

<b>SEPTEMBER/OCTOBER</b>	Hermann van Pels is gassed at Auschwitz. (According to eyewitness testimony, Hermann van Pels was not gassed immediately upon arrival at Auschwitz. Sal de Liema, an inmate at Auschwitz who knew both Otto Frank and Hermann van Pels, said that after two or three days in the camp, Herman van Pels mentally "gave up" – the beginning of the end for any concentration camp inmate. He later injured his thumb on work detail and requested to be sent to the sick barracks. Soon after that, during a sweep of the sick barracks for selection, he was sent to the gas chambers. This occurred about three weeks after his arrival at Auschwitz. His selection was witnessed by both his son Peter and Otto Frank.)
<b>?</b>	Disease was rampant in Auschwitz; before long, Anne's skin becomes badly infected by scabies. The Frank sisters are moved into an infirmary, which is in a state of constant darkness and infested with rats and mice. Edith Frank stops eating, saving every morsel of food for her daughters and passing her rations to them through a hole she made at the bottom of the infirmary wall.
<b>OCTOBER ?</b>	The Frank women are slated to join a transport to the Liebau labor camp in Upper Silesia. Bloeme Evers-Emden is slated to be on this transport. But Anne is prohibited from going because she has developed scabies, and her mother and sister opt to stay with her. Bloeme goes on without them.
<b>OCTOBER 30</b>	The last selection takes place at Auschwitz. Edith is selected for the gas chamber while Anne and Margot are selected for deportation to Bergen-Belsen concentration camp in Germany. Edith escapes with a friend to another section of the camp, where she remains through the winter.
<b>OCTOBER ?</b>	Fritz Pfeffer is deported to Neuengamme concentration camp in Germany.
<b>NOVEMBER 26</b>	Mrs. van Pels is sent to Bergen-Belsen concentration camp in Germany with a group of eight women.
<b>DECEMBER 20</b>	Fritz Pfeffer dies in Neuengamme.

## 1945

<b>JANUARY 6</b>	Edith dies of starvation in Auschwitz-Birkenau, 20 days before the Red Army liberates the camp and 10 days before her 45th birthday
<b>JANUARY 16/17</b>	In an attempt to hide German crimes from the advancing Red Army, the gas chambers of Birkenau are blown up. Evacuation of Auschwitz begins. Nearly 60,000 prisoners are forced on a death march toward a camp in Wodzisław Śląski (German: Loslau). Those too weak or sick to walk are left behind. These remaining 7,500 are ordered for execution by the SS, but in the chaos of the Nazi retreat the order was never carried out. Peter van Pels runs to Otto Frank, who is in the infirmary, telling him he must join

them in the evacuation. Otto refuses, not knowing that this resignation to die actually ends up saving his life.

Peter joins the death march out of Auschwitz.

### **JANUARY 25**

Peter is registered at Mauthausen concentration camp in Austria.

### **JANUARY/FEBRUARY**

Tents are erected at Bergen-Belsen to accommodate the influx of prisoners in late 1944, and as the population rises, the death toll due to disease increases rapidly.

Anne and Margot arrive on a transport from Auschwitz that left in late October, 1944. Anne is briefly reunited with two friends, Hanneli Goslar and Nanette Blitz, who were confined in another section of the camp. Goslar and Blitz both survive the war and later discuss the brief conversations they conducted with Anne through a fence. Blitz describes her as bald, emaciated, and shivering. Goslar noted Auguste van Pels is with Anne and Margot Frank, and is caring for Margot, who is severely ill. (Neither of them sees Margot, as she was too weak to leave her bunk.) Anne tells both Blitz and Goslar she believes her parents are dead, and for that reason she does not wish to live any longer. (Goslar later estimates their meetings took place in late January or early February 1945.)

### **JANUARY 27**

Auschwitz is liberated by Soviet troops. Otto is still in the sick barracks. He is taken first to Odessa and then to France before he is allowed to make his way back to Amsterdam.

### **JANUARY 29**

Peter is placed in an outdoor labor group.

### **FEBRUARY 4**

Mrs. van Pels is deported from Bergen-Belsen to Raguhn (Buchenwald, Germany).

### **MARCH**

A typhus epidemic spreads throughout Bergen-Belsen, killing 17,000 prisoners. Witnesses later testify that Margot fell from her bunk in her weakened state and is killed by the shock. A few days later, Anne dies. Anne and Margot are buried in a mass grave; the exact whereabouts remain unknown.

### **APRIL 9**

Mrs. van Pels is deported from Bergen-Belsen to Theresienstadt, Czechoslovakia. It is believed she died en route or shortly upon arrival.

### **APRIL 11**

Peter is sent to the sick barracks at Mauthausen.

### **APRIL 15**

Bergen-Belsen is liberated by British troops; the exact dates were not recorded. After liberation, the camp is burned in an effort to prevent further spread of disease.

### **MAY 2**

Peter dies at Mauthausen. (His exact death date is unknown but the International Red Cross designated it as 2 May 1945.) He was 18 years old. Mauthausen is liberated three days later on 5 May 1945 by men from the 11th Armored Division of the U.S. Third Army.

? Fritz Pfeffer's son, Peter Werner, leaves for the United States and changes his name to Peter Pepper.

**JUNE 3** Otto Frank, the sole survivor from the secret annex, returns to Amsterdam. He is reunited with Miep and Jan Gies, who had continued to run his business. Despite being sent to camps after their arrest, Jo Kleiman and Victor Kugler, who also assisted in hiding the Frank family, have also survived. They return to work and wait for news of the people in hiding. At first Otto stays with Miep and her husband, Jan. Otto knows his wife has died, but he does not know that his daughters have died too. He still has hope and begins searching through records and writing letters inquiring after his daughters' whereabouts.

**OCTOBER 24** Otto Frank receives a letter informing him that his daughters died at Bergen-Belsen. Miep gives Anne's diaries and papers to Otto. She found and hid the diary after the Franks' arrest and had been hoping to return it to Anne.

## 1946

? Otto leaves Anne's writings unread for some time but eventually begins transcribing them from Dutch for his relatives in Switzerland. He is persuaded that Anne's writing shed light into the experiences of many of those who suffered persecution under Nazis and is urged to consider publishing it. He types out the diary papers into a single manuscript and edits out sections he thinks too personal to his family or too mundane to be of interest to the general reader.

**APRIL 3** The manuscript is read by Dutch historian Jan Romein, who reviews it for the *Het Parool* newspaper. This attracts the interest of Amsterdam's Contact Publishing.

**SUMMER  
JUNE 25** Amsterdam's Contact Publishing accepts the manuscript for publication. The first Dutch edition of the diary is issued under the title *Het Achterhuis* (meaning literally: "the back house.")

## 1950

? The Diary of Anne Frank is published in Germany in an edition of 4,500 copies. (A very successful paperback edition follows in 1955.)

Otto Frank feels strongly about finding a German publisher for the diary: "Generally I waited until publishers in other countries contacted me, but one country I did try: Germany. I thought they should read it."

? The diary is published in France.

## 1952



?

The success of *Het Achterhuis* leads to an English translation. *Anne Frank: The Diary of a Young Girl* is published in the United States and includes an introduction by Eleanor Roosevelt. From the start, the book is a huge success and is repeatedly reprinted. Within no time, millions of Americans read it. Its adaptation for the theatre and the big screen adds to its popularity.

**APRIL 30**

*Anne Frank: The Diary of a Young Girl* is published in the UK. Despite its success in the USA the book is at first rejected by several publishers in the UK. Once published and after receiving several good reviews it still fails to attract an audience and is out of print by 1953.

**1953**

**APRIL 19**

Fritz Pfeffer and Charlotte Kaletta are posthumously married.

**NOVEMBER 10**

Otto marries a former neighbor from Amsterdam and fellow Auschwitz survivor, Elfriede Geiringer (1905–1998), in Amsterdam. (Elfriede Markovits was born in Vienna, Austria, on February 13, 1905. She married Erich Geiringer and the couple had two children: a son, Heinz, born in 1926, and a daughter, Eva, born on May 11, 1929. The family fled first to Belgium and then to the Netherlands in 1938, where they settled down as neighbors to the Frank family. Eva and Anne knew each through mutual friends. When the Germans invaded Holland and Heinz received a call-up to a work-camp, the family went into hiding. They successfully hid for two years and might have survived the war if they had not been betrayed in May 1944. They were then captured by the Nazis and sent to Auschwitz-Birkenau concentration camp. They were liberated in January 1945 by the Russians, but Erich and Heinz Geiringer had perished in the forced march to Mauthausen that came just before the war ended. Elfriede and her daughter, Eva, returned to Amsterdam on June 13, 1945. Otto Frank visited them at their apartment not long after.)

**1955**

**OCTOBER 5**

The Broadway play “The Diary of Anne Frank” opens. The play was dramatized by Goodrich and Hackett and wins a Tony Award for Best Play and the Pulitzer Prize for Best Drama in 1956. Susan Strasberg, who plays Anne, was nominated for Best Actress.

**1956**

?

In Germany the play premières simultaneously in Berlin and Dresden.

**1957**

**MAY 3**

In response to a demolition order placed on the building in which Otto Frank and his family had hid during the war, he and Johannes Kleiman help establish the Anne Frank Foundation, with the principal aim of saving and restoring the building and allow it to be opened to the general public. With the aid of public donations, the building (and its adjacent neighbor) is purchased by the Foundation.

**1960**

**MAY 3**

The secret annex is opened as a museum – the Anne Frank House.

**1980**

Otto Frank dies of lung cancer on 19 August 1980 in Basel, Switzerland.

**1986**

**?**

The Dutch Institute for War Documentation publishes the "Critical Edition" of the diary. It includes comparisons from all known versions, both edited and unedited. It includes discussion asserting the diary's authentication, as well as additional historical information relating to the family and the diary itself.

**1995**

**?**

Peter Pepper, Fritz Pfeffer's son, dies.

**1998**

**OCTOBER 2**

After living long enough to see the birth of five of her great grandchildren, Elfriede Frank dies peacefully in her sleep.

**1999**

Cornelis Suijk—a former director of the Anne Frank Foundation and president of the U.S. Center for Holocaust Education Foundation—announces that he is in the possession of five pages that had been removed by Otto Frank from the diary prior to publication; Suijk claims that Otto Frank gave these pages to him shortly before his death in 1980. The missing diary entries contain critical remarks by Anne Frank about her parents' strained marriage and discuss Anne's lack of affection for her mother. Some controversy ensues when Suijk claims publishing rights over the five pages; he intends to sell them to raise money for his foundation. The Netherlands Institute for War Documentation, the formal owner of the manuscript, demands the pages be handed over.

**2000**

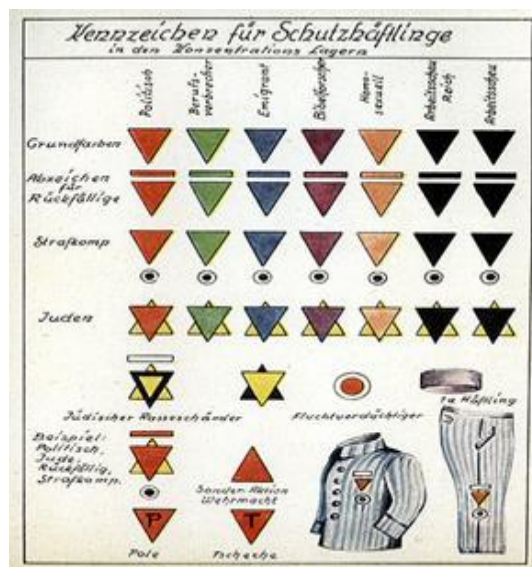
The Dutch Ministry of Education, Culture and Science agrees to donate \$300,000 to Suijk's Foundation, and the pages are returned in 2001. Since then, they have been included in new editions of the diary.

# WHAT DID EACH OF THE IDENTIFYING BADGES MEAN?

## (UNITED STATES HOLOCAUST MEMORIAL MUSEUM, 2008)

The Nazis used triangular badges or patches to identify prisoners in the concentration camps. Different colored patches represented different groups. The colors and their meanings were:

Yellow	Jew
Brown	Gypsy
Violet	Jehovah's Witness
Pink	Homosexual
Green	Habitual Criminal
Red	Political Prisoner
Black	Asocial*
Blue	Emigrant



Some patches included letters on the triangles to further distinguish among the various groups in the camps. Most commonly, the letter indicated nationality, e.g. "F" for *französisch* (French), "P" for *polnisch* (Polish), "T" for *tschechisch* (Czech), etc., but it could also denote special sub-categories for prisoners. For example, the white letter "A" on a black triangle signified a labor disciplinary prisoner (*Arbeitserziehungshäftling*), while a black "S" on a green triangle identified a *strafthäftling*, or penal prisoner. In addition, the word *Blond* on a black triangle marked mentally retarded inmates, and a red and white target symbol set apart those who had tried to escape.

\*The "Asocial" category was, perhaps, the most diverse, including prostitutes, vagrants, murderers, thieves, lesbians, and those who violated laws prohibiting sexual intercourse between Aryans and Jews. In addition, while the brown triangle was used for gypsies under certain circumstances, they were more often forced to wear the black triangle categorizing them as asocials.

## YELLOW STARS

Reinhard Heydrich, chief of the Reich Main Security Office, first recommended that Jews be compelled to wear identifying badges following the Kristallnacht pogrom of November 9 and 10, 1938. Shortly after the invasion of Poland in September 1939, local German authorities began introducing mandatory wearing of badges. By the end of 1939, all Jews in the newly-acquired Polish territories were required to wear badges. Upon invading the Soviet Union in

June 1941, the Germans again applied this requirement to newly-conquered lands. Throughout the rest of 1941 and 1942, Germany, its satellite states and western occupied territories adopted regulations stipulating that Jews wear identifying badges. Only in Denmark, where King Christian X\* is said to have threatened to wear the badge himself if it were imposed on his country's Jewish population, were the Germans unable to impose such a regulation.

The German government's policy of forcing Jews to wear identifying badges was but one of many psychological tactics aimed at isolating and dehumanizing the Jews of Europe, directly marking them as being different (i.e., inferior) to everyone else. It allowed for the easier facilitation of ghettoization, ultimately leading to the deportation and murder of 6 million people. Those who failed or refused to wear the badge risked severe punishment, including death. For example, the Jewish Council (Judenrat) of the ghetto in Bialystok, Poland announced that "... the authorities have warned that severe punishment – up to and including death by shooting – is in store for Jews who do not wear the yellow badge on back and front." (Yad Vashem: The International School for Holocaust Studies)

\* The refusal of the Danish authorities to discriminate against the Danish Jews and King Christian's outspoken support of the Jewish community has given rise to the apocryphal story that the king himself wore a yellow star. Though untrue, the story reflects the king's opposition to persecuting Denmark's Jewish citizens and residents and the popular perception of Denmark as a country which protected the Jews. (United States Holocaust Memorial Museum, 2012)

# LESSON MODULE: *DIARY OF A YOUNG GIRL*

## BY ANNE FRANK

### SUMMARY

On June 12<sup>th</sup>, 1941, Anne Frank received a diary for her 13<sup>th</sup> birthday. From her very first entry, dated just two days later, Anne chronicles the next two years of her life. Anne is a young, popular and precocious girl living in Amsterdam with her family. The Franks left their home in Frankfurt, Germany, when Hitler rose to power in 1933. They escaped to the Netherlands, a nation that was neutral during World War I. Anne and her sister, Margot, attend school and live normal and happy lives until the Nazis invade the Netherlands. When Margot receives her “call up papers” ordering her to return to Germany, the entire family goes into hiding in a secret annex behind Mr. Frank’s business. Anne continues writing in her diary on a variety of topics – from daily life to the powerful thoughts of a teenager that have touched millions since the diary was first published.

The diary of Anne Frank gives the Holocaust a human face and inspiring voice. The diary has become a universal symbol of resistance for despite it all Anne wrote about her belief that above all, people are truly good at heart.

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Victim in hiding (Jewish teen)

#### GENRE

diary

#### HISTORICAL BACKGROUND

Rise of Hitler, Nuremberg Laws, Nazi occupation of the Netherlands (Amsterdam)

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

Amsterdam, the Netherlands

#### CULTURAL/SOCIAL ENVIRONMENT

The Netherlands was a neutral country during WWI. Many German refugees fled to the Netherlands when Hitler rose to power in 1933. When World War II began in 1939, approximately 34,000 refugees moved to the Netherlands.

In May of 1940 the Nazis followed with an invasion and many restrictions were placed on the Jewish population. Daily life was instantly affected: Jewish children had to attend different schools, curfews were put into place, Jews were forced to turn in their bikes and restricted from public places and public transportation, Jews were forced to wear yellow stars and register with the government. A *Judenrat* was set up by the Germans but deportations began in the summer of 1942. Nearly 25,000 Dutch Jews went into hiding but approximately 1/3 were discovered and arrested.

Most of the Dutch population would not convert to Nazism but there were those who sympathized and even collaborated with the party. Many non-Jews risked their lives to perform various acts of resistance against the Nazis and to help Jews in hiding or on-the-run. Starting in the summer of 1944 many resistance fighters were shot or executed.

(Yad Vashem: The International School for Holocaust Studies)

The Frank family had many friends in Amsterdam and when they go into hiding their social environment shrinks drastically to that of just the secret annex and its occupants. Life in hiding is certainly a challenge for the Franks, van Pels, and Fritz Pfeffer but not all those in hiding during World War II had such luxuries as a bathroom, kitchen, beds, separate rooms, and a reliable source of food. (Anne Frank Foundation)

In 1944, the Dutch government exiled in Britain ordered a Dutch Railway strike. Service halted and an enormous shortage follows. As a result, people are without fuel and food and must resort to desperate measures. Anything that can be burned is used for heat and anything that can be eaten, including tulip bulbs, becomes food. Thousands of Dutch children are sent to the countryside where they have a better chance of being fed but 22,000 people still die of hunger. Then, in April of 1945, British planes drop food throughout the Netherlands and a few weeks later the war ends. Over 75% of Dutch Jews, more than 100,000 people, were killed during the war and of the 24,000 who went into hiding 16,000 survived. (Yad Vashem: The International School for Holocaust Studies)

Approximately 1.5 million children were killed in the Holocaust. Only a small number of diaries written by victims of the Nazis have survived but they prove to be valuable, moving, and inspiring testimonies. These diaries can be broadly grouped into the following categories:

- 1) Refugee diaries: those written by children who escaped German-controlled territory and became refugees or partisans;
- 2) Diaries in Hiding: those written by children living in hiding; and
- 3) Diaries in imprisonment or occupation: those maintained by young people as ghetto residents, as persons living under other restrictions imposed by German authorities, or, more rarely, as concentration camp prisoners.

(United States Holocaust Memorial Museum, 2012)

Each diary reflects a specific personal story. As a collection the diaries of the Holocaust represent many universal themes with which readers of any age can connect. The diaries present the moral and ethical dimensions of the Holocaust through the eyes of children and teenagers. Additionally, the variety of such diaries expresses contrasting wartime circumstances. This is especially evident in the Holocaust Learning Trunk Project as regards

the inclusion of the diaries of Petr Ginz and Anne Frank.  
(United States Holocaust Memorial Museum, 2012)

**POINT ON TIMELINE** 1942-1944 (Refer to “Anne Frank: A Timeline” on page 50)

## MAIN CHARACTERS

- |                |                               |                                 |                    |
|----------------|-------------------------------|---------------------------------|--------------------|
| ▪ Anne Frank   | ▪ Herman van Pels (van Daam)  | ▪ Peter van Pels (van Daam)     | ▪ Miep Gies        |
| ▪ Margot Frank | ▪ Auguste van Pels (van Daam) | ▪ Fritz Pfeffer (Albert Dussel) | ▪ Jan Gies         |
| ▪ Otto Frank   |                               |                                 | ▪ Johannes Kleiman |
| ▪ Edith Frank  |                               |                                 | ▪ Victor Kugler    |
|                |                               |                                 | ▪ Bep Voskuijl     |

## VOCABULARY

- |             |                      |                   |                  |
|-------------|----------------------|-------------------|------------------|
| ▪ Allies    | ▪ Bergen-Belsen      | ▪ Curfew          | ▪ Neutral        |
| ▪ Annex     | ▪ civil rights       | ▪ Deportation     | ▪ Nuremberg Laws |
| ▪ Auschwitz | ▪ Concentration camp | ▪ Food ration     | ▪ Transit camp   |
| ▪ Axis      |                      | ▪ <i>Judenrat</i> | ▪ Typhus         |

## METHODOLOGY

For grade 6, use the ELA CCGPS Unit Plan.

### INTRODUCTION

- Have students brainstorm different reasons and uses for a diary and write their response on the board.
- Provide students with a copy of the diary, and have them examine the picture of Anne on the cover. Read the title of the book. Ask the students to read the first page of the diary aloud or to themselves. Based on the information they have read so far, have students predict what they are going to be reading about.
- The teacher should read aloud, page two through diary entry of Saturday, 20 June, 1942. Discuss with the students Anne Frank’s purpose for writing in her diary. On a chart paper or on the white board, have students identify the uses or reasons that Anne is going to be keeping a diary on one side of the chart paper or board. On the other side of the chart paper or board, write down some of the uses/reasons that the students had discussed at the beginning of the task and add to the other side of what was written. Have students point out any similarities or differences between the groups’ answers and the reasons/uses that Anne gives for keeping a diary.

### TASKS

- Examine the use of word choice to create tone; explore and search the text for word choice and tone in Anne’s diary.
- Reading; search text; exploring similarities found between Jews/African Americans
  - Provide students background information on the Civil Rights Movement
  - Have students complete a comparison and contrast paragraph over how this segregation of Jews from the Nazis is similar or different from segregation in the United States during the Civil Rights Movement. Students may have to research and pull evidence from different historical and secondary sources. Students can do this activity in groups or alone. See also “Lesson Module: Nuremberg Racial Laws, 1935” on page 110.
- Reading; predicting; measuring the hiding place (See “Activity Module: Measuring the Hiding Place on page 159.)



- Examining types of sentence structure; predicting life in hiding; mini writing assignment over sentence structure
- Exploring character traits and emotions; predicting; analyzing and annotating text; analyzing character traits and emotions
- Examining figurative language; note-taking; annotating the text
- Reading text; exploring and reflecting on person experiences compared to author
- Reading text; examining map; comparing and contrasting maps
- Reading new text; viewing pictures; comparing and contrasting changes in Anne's life
- Annotating text; comparing and contrasting texts and historical information
- Exploring racial and religious prejudices; reading text; annotating text
- Exploring views of young people; citing textual evidence
- Pre-reading; previewing background knowledge of time period
- Activating background knowledge; researching historical information; annotating text for literary elements
- Activating background knowledge; researching historical information; comparing and contrasting Jews/African Americans

### QUESTIONS FOR CONSIDERATION

1. Diaries are a reminder of the "power of the written word." Why are diaries so important for the future?
2. What type of information is usually included in a diary?
3. How is a diary a person's individual history?
4. How does a diary reflect the times in which it was written?
5. What events cause the Frank family to go into hiding?
6. How are the Franks and the others hiding in the secret annex able to survive there for such a long period of time?
7. What were some of the most difficult aspects of life in hiding?
8. What insights have you gained from Anne Frank's diary about World War II and the Holocaust?
9. Anne Frank's wish to go on living even after her death has come true. How will you remember Anne? (Meyer Weinbach & Klein Kassenoff, 1994)

### WRITING PROMPTS

1. Anne struggles with becoming who she really wants to be because of the frustrations she feels with her mother and her sister, Margot. Describe how living in a secret hiding place and in such close proximity to her family and others is a struggle for Anne. Is she able to become who she really wants to be? Explain what changes she experiences and what they teach her about life. Provide details on the personal problems and encounters that Anne endured in the hiding place that helped her become the young girl that she was. (ELA CCGPS Unit Plan: 3<sup>rd</sup> 9 weeks, Grade 6)
2. One of the common subjects that Anne writes about in her diary is the conflict and difference between her parents and herself. In addition, Anne writes extensively about how young people's views are treated by older generations. Think about the ideas that Anne Frank presented in her diary entry on July 15, 1944, and other important diary entries as well. Describe how Anne's experiences as a young person shaped her beliefs and views about youth and the younger generation. Examine the similarities and differences between Anne's views on the younger generation and your generation, and explain when an adolescent becomes an adult and in "independent think." Support your answer using evidence from the text. (ELA CCGPS Unit Plan: 3<sup>rd</sup> 9 weeks, Grade 6)
3. Describe a prolonged, difficult situation in which you or someone close to you made the best of the situation. How did you feel? How did they feel? (ELA CCGPS Unit Plan: 3<sup>rd</sup> 9 weeks, Grade 6)

4. What Anne experienced was an extreme version of the kinds of tolerance, bullying, and bigotry that people still experience every day. Write a personal narrative describing a time you were a victim of this type of behavior, or a time when you treated someone else unfairly. Be sure to let your own unique voice come through in your writing, using tense, voice, imagery, and all the other literary tools at your disposal to engage your audience. (CCGPS, English Language Arts Integrated Lesson Planning Template)
5. Which character in the diary is the most heroic? Why? (Meyer Meinbach & Klein Kassenoff, 1994)
6. If you were to go into hiding, what are the five things you would take with you?
7. What would be the most difficult aspect of life in hiding for you and your family?
8. Describe something about the world you would like Anne to know about so she can see how it has changed since 1945.
9. How did Anne maintain her spirits while in hiding? What sort of activities did she do? What sort of activities would you do?
10. Write about what freedom means to you in your life. What happens if you lose it?

### RECOMMENDED ACTIVITIES

- |   |                                       |
|---|---------------------------------------|
| ▪ <b>WATCH “I’M STILL HERE: REAL DIARIES OF YOUNG PEOPLE WHO LIVED DURING THE HOLOCAUST”</b> Page 102   | ▪ <b>DIARY WORKSHOP</b> Page 158      |
| ▪ <b>WATCH “THE SHORT LIFE OF ANNE FRANK”</b> Page 105  | ▪ <b>TIMELINE</b> Page 166            |
| ▪ <b>LITERATURE CIRCLE*</b> Page 164  | ▪ <b>MAP</b> Page 168                 |
| ▪ <b>SECRET ANNEX VIRTUAL TOUR</b><br><a href="http://www.annefrank.org/en/Subsites/Home/Virtueel-huis/#/map/">http://www.annefrank.org/en/Subsites/Home/Virtueel-huis/#/map/</a> | ▪ <b>BIOGRAPHY SYNTHESIS</b> Page 167 |
|   | ▪ <b>FRAME OF REFERENCE</b> Page 160  |
|   | ▪ <b>VOCABULARY SQUARES</b> Page 162  |

\*Recommendation: Use the Literature Circle activity to divide class into reading groups between those reading the diary of Petr Ginz (page 78) and the diary of Anne Frank.

# LESSON MODULE: *NEVER SAW ANOTHER BUTTERFLY*

## BY CELESTERASPANTI

### SUMMARY

This moving one-act play is based on the poetry created in a concentration camp by the Jewish children of Prague. Over 15,000 Jewish children passed through Terezín, and only about 100 were still alive when Terezín was liberated at the end of the war. The characters of *I Never Saw Another Butterfly* go back to the scattered pieces of their lives, their homes, and families. Raja lived through it all at Terezín, teaching the children when there was nothing to teach with, helping to give them hope when there was little reason for hope. This play is her story. It is history as much as any play can be history, showing the best and the worst of which the human heart is capable.

### CONTEXT

**PERSPECTIVE OF CHARACTERS** Victims in camp (Jewish children)

**GENRE** play (drama)

**HISTORICAL BACKGROUND** Rise of Hitler, Nuremberg Laws, Nazi occupation of Czechoslovakia (Prague)

### SETTING

#### GEOGRAPHICAL LOCATION(S):

- Terezín, Czechoslovakia
- Prague, Czechoslovakia

#### CULTURAL/SOCIAL ENVIRONMENT

Theresienstadt (Terezín) was a ghetto near Prague, the capital of what was then Czechoslovakia and a multi-ethnic, culturally rich city until Hitler invaded in 1939. The Nazis considered Theresienstadt a “model Jewish settlement;” it was a model ghetto used in propaganda and referred to as the “Führer’s gift to the Jews.” The prisoners of Theresienstadt were mostly artists, musicians, and intellectuals. The interned included Jews from Bohemia, Moravia, the Netherlands, Denmark, and thousands of “special merit” from the Reich.

In late 1943, when reports began to circulate about death camps, the International Red Cross requested an inspection visit and they were invited by the Nazis to Theresienstadt. In preparation, the Nazis ordered deportations directly to Auschwitz to decrease overcrowding in the ghetto and established fake stores, a coffee house, bank, and school. The true conditions of the ghetto were horrendous; it was unsanitary and overcrowded, the prisoners were malnourished and as a result disease spread quickly and easily. (Yad Vashem: The International School for Holocaust Studies)

Despite the compulsory labor, food shortages, and congestion, the prisoners of Theresienstadt (mostly artists, musicians, and intellectuals) ensured that culture continued to flourish. Through music, art, other creative outlets, and educational activities the Jews resisted the degradation inflicted on them by the Nazis and

strengthened their will to survive. Special care was taken to ensure the children participated in such activities in order to distract them and protect their innocence. Between 1942 and 1944, nearly 15,000 children passed through and less than 100 survived. (United States Holocaust Memorial Museum, 2012)

## POINT ON TIMELINE 1941-1945

### CAST OF CHARACTERS

- |  |  |
|--|--|
| ▪ Raja Englanderova (a young woman)          | ▪ Honza (a young man)                    |
| ▪ Irena Synkova (a teacher)                  | ▪ Youth of Terezín (four speaking parts) |
| ▪ Narrator (to read stage directions/scenes) | ▪ Loudspeaker (man's voice)              |

### VOCABULARY

- |                  |              |              |
|------------------|--------------|--------------|
| ▪ Auschwitz      | ▪ labor camp | ▪ resistance |
| ▪ deportation    | ▪ liberation | ▪ Terezín    |
| ▪ discrimination | ▪ prejudice  |              |
| ▪ ghetto         |              |              |

### QUESTIONS FOR CONSIDERATION

1. What does the butterfly represent?
2. How did the youth in the camp organize themselves?
3. What risks did Irena, the teacher, take?
4. What kind of information does the loudspeaker provide? Is it important to the story?

### WRITING PROMPTS

1. Describe the creative process of the children at Terezín.
2. On page 13, the children of the camp begin listing what they will do when they go home and what they play when they are freed from the camp. In your response journal, finish this sentence with another answer you think a child in the camp would have said: "When I go home, I'm going to \_\_\_\_\_."
3. What type of art do you create? What do you use to symbolize different feelings or hopes?
4. Write an article for the newspaper the children of Terezín created.
5. What does a butterfly represent to you?

### RECOMMENDED ACTIVITIES

- |  |   |
|--|---|
| ▪ <b>READ /AMA STAR</b> Page 81              | ▪ <b>KEY CONCEPT SYNTHESIS</b> Page 163 |
| ▪ <b>READ THE DIARY OF PETR GINZ</b> Page 78 | ▪ <b>VOCABULARY SQUARES</b> Page 162    |
| ▪ <b>TIMELINE</b> Page 166                   | ▪ <b>RESPONSE JOURNAL</b> Page 150      |
| ▪ <b>MAPS</b> Pages 170, 171, 172            |   |

# LESSON MODULE: *NIGHT*

## BY ELIE WIESEL

### SUMMARY

Nobel prize-winner, Elie Wiesel, recounts his experiences as a teenager when he and his family were taken from their home in 1944 to the Auschwitz and Buchenwald concentration camps. *Night* is a Holocaust memoir detailing a 15 year-old's first encounter with prejudice, his resulting loss of innocence, and the nightmare of witnessing the death of his family. It is a survival story about confronting the absolute evil of mankind and a teenager's ability to maintain a sense of compassion, justice, and humanity. **Recommended for advanced readers and mature students.**

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Victim in camp (Jewish teen)

#### GENRE

memoir

#### HISTORICAL BACKGROUND

Rise of Hitler, Advance of Germany army through Europe, German invasion of Transylvania

#### SETTING

##### GEOGRAPHICAL LOCATION(S):

- Sighet, Transylvania
- Auschwitz, Poland
- Buchenwald, Germany

#### CULTURAL/SOCIAL ENVIRONMENT

165, 000 of northern Transylvania's population of 2.5 million were Jewish. Up until 1920 the region belonged to Hungary until it was given to Romania. However, as a reward for joining Germany, northern Transylvania was retransferred to Hungary in August of 1940. Hungary's anti-Jewish policies and regulations were immediately applied. Then in March of 1944 the Germans invaded Hungary. By that point the "Final Solution" was in place so the process of forcing the Jewish population into ghettos, beginning the deportation process, imprisonment in camps, and eventually death began for the Jews of Elie's homeland.

First, the Jews of Transylvania were ordered to gather in their synagogues and community buildings where they were held for days until being transported to ghettos in larger cities. Next, after a brief time in the ghettos, some 131,641 Jews were deported to Auschwitz. (Yad Vashem: The International School for Holocaust Studies)

Auschwitz was the largest German concentration camp. It consisted of a collection of sub-camps: Auschwitz I, Auschwitz II (Birkenau), and Auschwitz III (Monowitz). An approximate total of 1.1 million Jews were deported to Auschwitz from 1942 to the summer of 1944. Upon arrival, inmates were unloaded from the cattle cars and underwent selection where SS staff determined who was fit for forced labor and who was to be immediately sent to the gas chambers. The inmates were stripped of their belongings which were sorted by other prisoners who referred to the warehouse where the items were stored until being shipped

back to Germany as “Kanada (Canada),” a symbol of wealth. A minimum estimate of 960,000 Jews, 21,000 Gypsies, 15,000 Soviets POWs, and 10,000-15,000 other nationalities were killed in Auschwitz. (United States Holocaust Memorial Museum, 2012)

Buchenwald was another large concentration camp established in 1937. At first, inmates were political prisoners but the population expanded throughout the operation of the camp to include Jews, Jehovah’s Witnesses, Gypsies, “asocials”, German military deserters, resistance fighters, and criminals. Women were not admitted into the camp system until late 1943 or early 1944. The northern portion of Buchenwald was considered the main camp with the SS guard barracks in the southern part. It was surrounded by an electrified barbed-wire fence, watchtowers, and sentries equipped with automatic machine guns. In January of 1945, approximately 10,000 prisoners who had been forced on a death march from Auschwitz and Gross-Rosen by the Nazis (retreating from the advancing Red Army) arrived at Buchenwald. American troops drew close in April and the Germans once again tried to evacuate the prisoners, 1/3 of whom died from exhaustion or were shot by the SS. On April 11, 1945, prisoners seized control of the camp despite their starved and emaciated condition. They knew liberation was coming and later that afternoon, when US forces entered the camp, they found more than 21,000 survivors. (United States Holocaust Memorial Museum, 2012)

### POINT ON TIMELINE 1944-1945

#### MAIN CHARACTERS

- |                    |             |                     |                 |
|--------------------|-------------|---------------------|-----------------|
| ▪ Elie             | ▪ Madame    | ▪ Dr. Josef Mengele | ▪ Julie         |
| ▪ Shlomo           | ▪ Schächter | ▪ Idek              | ▪ Tibi and Yosi |
| ▪ Moshe the Beadle | ▪ Franek    | ▪ Rabbi Eliahou     |                 |

#### VOCABULARY

- |                |                  |             |             |
|----------------|------------------|-------------|-------------|
| ▪ <i>Appel</i> | ▪ concentration  | ▪ edict     | ▪ Nazi      |
| ▪ Auschwitz    | ▪ camp           | ▪ genocide  | ▪ Passover  |
| ▪ Buchenwald   | ▪ deportation    | ▪ ghetto    | ▪ pillage   |
|                | ▪ Final Solution | ▪ Holocaust | ▪ prejudice |
|                |                  |             | ▪ rabbi     |

#### QUESTIONS FOR CONSIDERATION

1. What are some incidences that suggest or foreshadow the danger to the Jews in Sighet? Despite these signs, why don’t they believe that they are in danger? (The Glencoe Literature Library)
2. Describe the conditions in the death camps and how the Nazis dehumanized the Jews. (Meyer Meinbach & Klein Kassenoff, 1994)
3. When the Jewish people were being deported they were allowed to take only one small bag with all their possessions. Evidence has shown that most people took their photograph albums. Why were these albums so important to them? (Meyer Meinbach & Klein Kassenoff, 1994)
4. Why did Elie and his father lie about their ages?

5. Consider 1945: Do you think it is possible in today's world for a community to know so little and be so unprepared? (The Glencoe Literature Library)
6. What scenes, ideas, or feelings from the memoir do you find unforgettable? (The Glencoe Literature Library)
7. How does Elie's relationship with his father affect his will to survive?

### WRITING PROMPTS

1. Keep a food diary for one day and compare it to what a teen inmate in a concentration camp, like Elie, ate. Based on what you've read, how many calories do you think a teenager needs to stay healthy and continue growing properly?
2. What would you say if you could talk to Elie about this time in his life? What would you want him to explain to you? (The Glencoe Literature Library)
3. Explain the significance of the title *Night*.
4. Write about what freedom means to you in your life. What happens if you lose it?
5. Consider this quote: "Sometimes we must interfere...  
Whenever men or women are persecuted  
Because of their race, religion, or political  
Views, that place must – at that moment –  
Become the center of the universe." – Elie Wiesel  
Do you agree with this statement? Now, read the poem "First they came..." on page \_\_\_\_\_. What similar themes or connections do you notice between that poem and the quote from Elie?
6. Elie's advocacy for human rights grew out of his experiences in the Holocaust. How might the things you have learned from the Holocaust affect your views on human rights?

### RECOMMENDED ACTIVITIES

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>▪ <b>LITERATURE CIRCLE</b> Page 164</li> <li>▪ <b>TIMELINE</b> Page 166</li> <li>▪ <b>ANIMATED MAP</b><br/><a href="http://tinyurl.com/trunkproject1">http://tinyurl.com/trunkproject1</a></li> </ul> | <ul style="list-style-type: none"> <li>▪ <b>BIOGRAPHY SYNTHESIS</b> Page 167</li> <li>▪ <b>FRAME OF REFERENCE</b> Page 160</li> <li>▪ <b>VOCABULARY SQUARES</b> Page 162</li> <li>▪ <b>RESPONSE JOURNAL</b> Page 150</li> </ul> |
|--|---|

# LESSON MODULE: *NUMBER THE STARS*

## BY LOIS LOWRY

### SUMMARY

This historical-fiction novel follows a young girl, Annemarie, and her friend, Ellen, in Nazi-occupied Denmark during the successful efforts of the Danish resistance to save their nation's approximately 7,000 Jewish men, women, and children. It is a story of friendship, courage, individual responsibility, and rescue.

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Victim in Denmark rescue (Jewish teen)

#### GENRE

historical fiction

#### HISTORICAL BACKGROUND

Rise of Hitler, Nuremberg Laws, Advancement of Germany army through Europe, Germany occupation of Denmark, Danish resistance movement (1942-1943), Neutrality of Sweden

#### SETTING

##### GEOGRAPHICAL LOCATION(S):

- Copenhagen, Denmark
- Sweden

##### CULTURAL/SOCIAL ENVIRONMENT

Germany invaded Denmark on April 9, 1940. At the time approximately 7,500 Jews lived in Denmark (0.2% of the country's total population), 6,000 of which were Danish citizens. The capital and largest city in Denmark, Copenhagen, was home to most of these Jews.

Upon occupying Denmark the Germans took over Danish foreign policy but permitted the Danish government to keep its authority in domestic affairs such as the legal system and police. In comparison to occupation in other countries, Germany adopted a "relatively benign approach to Denmark" since they were considered "fellow Aryans." The Danes, however, did not adopt the Nazi racial ideology in return. Although Jews occupied a small percentage of the population, most Danes supported their fellow Danish citizens regardless of their Jewish heritage or beliefs. The Danish government did not require the registration of property and assets held by Jews. Furthermore, Jews in Denmark were not required to wear a yellow star or any other form of identification. The myth of the Danish King Christian X donning a yellow star in form of protest, though false, does symbolize the general feeling of Danes towards their Jewish neighbors in the context of the German occupation. In fact, Danes did much more than choose not to discriminate against Jews –they made a conscious effort to save them. "Denmark was the only occupied country that actively resisted the Nazi regime's attempts to deport its Jewish citizens." (United States Holocaust Memorial Museum, 2012)

In September of 1943, a German diplomat tipped off the Danish resistance to a Nazi plan to begin deporting the Jews of



Denmark. In a matter of days a nationwide effort to secretly transport Jews across the Baltic Sea to Sweden, a neutral country in World War II. Jews travelled by train, car, and on foot, to homes, hospitals, and churches where they were hid by Danish people before they were smuggled by fishermen on boats to Sweden. Approximately 7,200 Jews and 680 non-Jewish family members were led to safety in Sweden. The remaining Jews, some 500 that were unable to travel, were deported to Theresienstadt ghetto (see Glossary) where only 51 did not survive. (United States Holocaust Memorial Museum)

## POINT ON TIMELINE 1938-1948

### MAIN CHARACTERS

- Ellen Rosen
- Mrs. Johansen
- Peter Nielsen
- Henrik
- Annemarie

### VOCABULARY

- bystander
- Monarchy
- rescuer
- Scandinavia
- *De Frie Danske* = The Free Danes
- Neutral
- resistance
- Yellow star
- rabbi

### QUESTIONS FOR CONSIDERATION

1. What is the significance of the book's title? (Meyer Meinbach & Klein Kassenoff, 1994)
2. Why did Denmark surrender to Germany without putting up a fight? (Meyer Meinbach & Klein Kassenoff, 1994)
3. How did the powder in the handkerchief keep the dogs from discovering the hidden passengers in the boats taking them to safety in Sweden? (Meyer Meinbach & Klein Kassenoff, 1994)
4. Why did so few Jewish people die in Nazi-occupied Denmark compared to the rest of Europe? (Meyer Meinbach & Klein Kassenoff, 1994)
5. Describe the relationship between the Johansen and Rosen families.

### WRITING PROMPTS

1. How might history have been different if people in all countries had the same sense of responsibility? (Meyer Meinbach & Klein Kassenoff, 1994)
2. What characteristics and beliefs do you think people need to have to become rescuers? What characteristics did the Johansen family have?
3. Research an event or events throughout history where people were not bystanders and instead made the choice to save lives. Example: the Underground Railroad. (Meyer Meinbach & Klein Kassenoff, 1994)
4. Describe a situation where you might risk your life to save others.
5. Write about what freedom means to you in your life. What happens if you lose it?
6. Write about a time when you made a conscious decision to help someone in a difficult situation. Why did you make that choice?

### RECOMMENDED ACTIVITIES

- **LITERATURE CIRCLE** (page 164) with *Jacob's Rescue*, *The Upstairs Room*, *Behind the Secret Window* and/or *The Diary of a Young Girl*
- **RESEARCH RESCUERS** Page 148
- **SOCIOGRAM** Page 165
- **TIMELINE** Page 166
- **RESPONSE JOURNAL** Page 150
- **MAP** Page 168
- **KEY CONCEPT SYNTHESIS** Page 163
- **VOCABULARY SQUARES** Page 162

# LESSON MODULE: *BEHIND THE SECRET WINDOW*

## BY NELLY TOLL

### SUMMARY

This is a memoir of a young child at the age of six living a comfortable life in Poland when the Nazis march into her town in 1941. Her father and brother are taken. At the age of eight, Nelly and her mother are taken in by a Gentile couple and live for 13 months in a bedroom behind the false walls of a secret window. They live in constant fear of being discovered, but Nelly writes in a diary and paints pictures of a fantasy world filled with open skies and happy families. The book is illustrated with Nelly's original water color paintings. Some of the paintings are now displayed at Yad Vashem, the Holocaust Memorial in Israel.

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Victim in hiding (Jewish child)

#### GENRE

memoir

#### HISTORICAL BACKGROUND

Rise of Hitler, Nazi racial ideology, Nazi occupation of Poland

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

- Lwow, Poland

#### CULTURAL/SOCIAL ENVIRONMENT

The Jewish community in Poland was the largest in Europe but only 10% of Poland's Jewish population survived the Holocaust. (Yad Vashem The Holocaust Martyrs' and Heroes' Remembrance Authority, 2013)

After the Germans invaded Poland on September 1, 1939, all Germany policies against Jews (outlined in the Nuremberg Laws of 1935) were implemented immediately. The Nazi persecution of Jews in Poland also began right away. The Jewish population was first rounded into ghettos. In 1942, Nazis began the systematic killing of Jews at their six extermination camps. All of these camps were located in areas annexed or occupied by Germany. (Yad Vashem The Holocaust Martyrs' and Heroes' Remembrance Authority, 2013)

According to nationality, Poles represent the largest number of people who rescued Jews during the Holocaust it was the only country where helping Jews was punishable by death. (Yad Vashem The Holocaust Martyrs' and Heroes' Remembrance Authority, 2013)

Furthermore, Poland has a long history of anti-Semitism and Nazis tried to exploit this portion of population through propaganda aimed at prompting collaboration. After liberation, some Polish Jews that managed to survive the camps were not able to return to their homes due to the remaining anti-Semitic attitudes of the

local Poles.

**POINT ON TIMELINE** 1941-1944

## MAIN CHARACTERS

- Nelly
- Nelly's mother
- Nelly's father
- Nelly's brother
- *Pani* Kyrzia
- *Pani* Wijkowa
- *Pan* Wojtek

## VOCABULARY

- Anti-Semitism
- Aryan race
- Gestapo
- ghetto
- labor camp
- Memoir
- Nazi
- refugees
- rescuer

## QUESTIONS FOR CONSIDERATION

1. What happened to Nelly and her family when the Nazis marched in their town?
2. How does Nelly's imagination help her survive the nightmare of being hunted and hidden?
3. What were the risks taken by the Wotjecks who hid them?
4. How does Nelly adjust from a comfortable home to the tiny cramped quarters in the ghetto?

## WRITING PROMPTS

1. What might you have done if asked to hide a Jewish family from the Nazis?
2. What would you do to be able to survive living in hiding?
3. Write about what freedom means to you in your life. What happens if you lose it?

## RECOMMENDED ACTIVITIES

- **LITERATURE CIRCLE** Page 164 with *Number the Stars*, *The Upstairs Room*, *The Diary of a Young Girl*
- **SOCIOGRAM** Page 165
- **TIMELINE** Page 166
- **RESEARCH RESCUERS** Page 148
- **RESPONSE JOURNAL** Page 150
- **BIOGRAPHY SYNTHESIS** Page 167
- **KEY CONCEPT SYNTHESIS** Page 163
- **VOCABULARY SQUARES** Page 162

# LESSON MODULE: *FOUR PERFECT PEBBLES*

## BY LILA PERL AND MARION BLUMENTHAL LAZAN

### SUMMARY

In 1939, a five year-old girl, Marion, and her family were trapped in Nazi Germany. They managed to escape to Holland, but in 1940 the Nazis invaded and occupied Holland. For the next six –and-a-half years, the Blumenthal family was forced to live in refugee and transit camps that included Westerbork in Holland and Bergen-Belsen in Germany. Marion, her brother, and parents survived the war, but her father died of typhus several months after liberation. Finally, Marion, her mother and brother obtained the necessary papers and boarded a ship to the United States.

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Victim in camps (Jewish child)

#### GENRE

memoir

#### HISTORICAL BACKGROUND

Rise of Hitler, German invasion of the Netherlands

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

- Hoya, Germany
- Westerbork transit camp, the Netherlands)
- Bergen-Belsen concentration camp, Germany)

#### CULTURAL/SOCIAL ENVIRONMENT

The Netherlands was a neutral country during WWI. Many German refugees fled to the Netherlands when Hitler rose to power in 1933. When World War II began in 1939, approximately 34,000 refugees moved to the Netherlands.

In May of 1940 the Nazis followed with an invasion and many restrictions were placed on the Jewish population. Most of the Dutch population would not convert to Nazism but there were those who sympathized and even collaborated with the party. Many non-Jews risked their lives to perform various acts of resistance against the Nazis and to help Jews in hiding or on-the-run. (Yad Vashem: The International School for Holocaust Studies)

Westerbork was a transit camp in the northeast of The Netherlands. In 1941 approximately 1, 100 Jewish refugees, most originally from Germany, inhabited the camp. The transit camp operated from 1942 to 1944 with the assistance of the Dutch military police and the SS. Deportation trains left the camp every Tuesday from July of 1942 to September of 1944, deporting a total of 97, 776 Jews. More than half of those deported from Westerbork went to Auschwitz where they were most likely killed upon arrival.

There was a permanent portion of the camp that consisted of approximately 2, 000 German Jews – Jewish council members, camp employees, and those of similar status who were exempted from deportation. They were encouraged by their German captors

to participate in “normal” activities such as metal work, health services work, and cultural activities. There was even a Jewish police force to keep order and assist with transports.

When Canadian forces liberated Westerbork on April 12, 1945, there were 876 inmates remaining. (United States Holocaust Memorial Museum, 2012)

## POINT ON TIMELINE 1938-1948

### MAIN CHARACTERS

- Marion Blumenthal
- Albert Blumenthal
- Ruth Blumenthal
- Walter Blumenthal

### VOCABULARY

- *appel*
- Bergen-Belsen
- concentration camp
- food ration
- Kristallnacht
- liberation
- Nuremberg Laws
- Palestine
- Refugee
- Transit Camp
- Westerbork

### QUESTIONS FOR CONSIDERATION

1. What do the four pebbles represent?
2. What is the mood of the book and how did it change later?
3. Describe life in the Westerbork transit camp.
4. What does the phrase “Raus Juden” mean?
5. Describe the similarities and differences of Anne Frank and Marion Blumenthal.

### WRITING PROMPTS

1. How would you feel after you have been promised release and then disappointed?
2. How do you think it would feel coming to a new country, attending a new school and not knowing the language?
3. Write about what freedom means to you in your life. What happens if you lose it?

### RECOMMENDED ACTIVITIES

- **LITERATURE CIRCLE** Page 164
- **SOCIOGRAM** Page 165
- **TIMELINE** Page 166
- **BIOGRAPHY SYNTHESIS** Page 167
- **KEY CONCEPT SYNTHESIS** Page 163
- **VOCABULARY SQUARES** Page 162
- **RESPONSE JOURNAL** Page 150

# LESSON MODULE: *THE DIARY OF PETR GINZ*

## EDITED BY CHAVA PRESSBURGER

### SUMMARY

This is the story of a young boy, Petr, who wrote a secret diary about day to day life under Nazi occupation while living in Prague, Czechoslovakia. Petr was interested in literature, history, painting and geography. Between the ages of 8 and 14 he wrote five novels, written in the style of Jules Verne and illustrated with his own paintings. The diary was lost for over sixty years in an attic in until it was rediscovered in 2003. The diary provides a unique insight into the Nazi occupation of, the loss of Jewish rights, and the deportation of Petr's family and friends. In October, 1942, he himself was transported to Terezín concentration camp where he spent the last two years of his life, drawing, writing and reading. While in Terezín, Petr created a magazine, *Vedem* meaning "We Lead," which was written by hand and published by the boys in his barrack. Petr never realized his full potential. In September, 1944, at the age of 16, Petr was put on a train – one of the last transports to Auschwitz – and sent to his death in a gas chamber immediately upon arrival. Petr gave most of his writings and paintings to his sister before his transport, so a majority was saved. His sister was deported to Terezín in 1944 but she survived and Petr's creations with her.

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Victim in Prague and Terezín (Jewish teen)  
diary

#### GENRE

#### HISTORICAL BACKGROUND

Rise of Hitler, Nuremberg Laws, Germany occupation of Czechoslovakia, Life in Terezín concentration camp

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

- Prague, Czechoslovakia
- Terezín concentration camp

#### CULTURAL/SOCIAL ENVIRONMENT

Theresienstadt (Terezín) was a ghetto near Prague, the capital of what was then Czechoslovakia and a multi-ethnic, culturally rich city until Hitler invaded in 1939.

The prisoners of Theresienstadt were mostly artists, musicians, and intellectuals. Despite the compulsory labor, food shortages, and congestion, the prisoners ensured that culture continued to flourish. Through music, art, other creative outlets, and educational activities the Jews resisted the degradation inflicted on them by the Nazis and strengthened their will to survive. Special care was taken to ensure the children participated in such activities in order to distract them and protect their innocence. Between 1942 and 1944, nearly 15,000 children passed through and less than 100 survived. (United States Holocaust Memorial Museum, 2012)

For more information on Terezín please see "Lesson Module: I Never Saw Another Butterfly" on page 67 or "Lesson Module: I am a Star" on page 81.

Approximately 1.5 million children were killed in the Holocaust. Only a small number of diaries written by victims of the Nazis have survived but they prove to be valuable, moving, and inspiring testimonies. These diaries can be broadly grouped into the following categories:

- 1) Refugee diaries: those written by children who escaped German-controlled territory and became refugees or partisans;
- 2) Diaries in Hiding: those written by children living in hiding; and
- 3) Diaries in imprisonment or occupation: those maintained by young people as ghetto residents, as persons living under other restrictions imposed by German authorities, or, more rarely, as concentration camp prisoners.

While each diary reflects a specific personal story, as a collection the diaries of the Holocaust represent many universal themes with which readers of any age can connect. The diaries present the moral and ethical dimensions of the Holocaust through the eyes of children and teenagers. Additionally, the variety of such diaries expresses contrasting wartime circumstances. This is especially evident in the Holocaust Learning Trunk Project as regards the inclusion of the diaries of Petr Ginz and Anne Frank. (United States Holocaust Memorial Museum, 2012)

## POINT ON TIMELINE 1941-1942

### MAIN CHARACTERS

- |                         |                             |                              |               |
|-------------------------|-----------------------------|------------------------------|---------------|
| ▪ Petr                  | ▪ Otto Ginz (Petr's father) | ▪ Marie Ginz (Petr's mother) | ▪ Jiri Kotoue |
| ▪ Chava (Petr's sister) |                             |                              |               |

### VOCABULARY

- |                 |                      |              |               |
|-----------------|----------------------|--------------|---------------|
| ▪ Anti-Semitism | ▪ concentration camp | ▪ ghetto     | ▪ resistance  |
| ▪ Aryan race    | ▪ deportation        | ▪ Nazi       | ▪ Terezín     |
| ▪ Auschwitz     |                      | ▪ propaganda | ▪ Yellow star |
| ▪ Axis          |                      |              |               |

### QUESTIONS FOR CONSIDERATION

1. How would you describe Petr?
2. Why do you think Petr began writing his diary?
3. Petr's father was Jewish and his mother was not. Why was Petr transported?
4. Describe everyday life for Jews in Prague during the Nazi occupation.
5. What insights have you gained from reading the diary?
6. Why do you think Petr continued to write and paint in the Terezín camp?

### WRITING PROMPTS

1. Write about what freedom means to you in your life. What happens if you lose it?
2. What kind of man would Petr be if he had lived?
3. What would you tell Petr about today's space exploration?
4. How do you think Petr kept his spirit alive in Terezín?
5. What is the role of creativity in a person's life?

6. How do you explain Petr's hunger for life?
7. In 2003, Israel's first-ever astronaut, Colonel Ilan Ramon, the son of an Auschwitz survivor, took a copy of the print "Moon Landscape" (made by Petr in Theresienstadt) on a space shuttle mission. The picture represented the 14 year-old's vision of what Earth might look like from the moon. What do you think this picture symbolizes? What does it say about Petr and his imagination? How do you think Petr might feel about his drawing, 58 years later, being taken with the son of an Auschwitz survivor into space? (Yad Vashem, 2003)

### RECOMMENDED ACTIVITIES

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>▪ <b>READING OF PLAY "I NEVER SAW ANOTHER BUTTERFLY"</b> Page 67</li> <li>▪ <b>WATCH "I'M STILL HERE: REAL DIARIES OF YOUNG PEOPLE WHO LIVED DURING THE HOLOCAUST"</b> Page 102</li> <li>▪ <b>MAPS</b> Pages 170, 171, 172</li> </ul> | <ul style="list-style-type: none"> <li>▪ <b>DIARY WORKSHOP</b> Page 158</li> <li>▪ <b>LITERATURE CIRCLE*</b> Page 164</li> <li>▪ <b>BIOGRAPHY SYNTHESIS</b> Page 167</li> <li>▪ <b>FRAME OF REFERENCE</b> Page 160</li> <li>▪ <b>VOCABULARY SQUARES</b> Page 162</li> <li>▪ <b>RESPONSE JOURNAL</b> Page 150</li> </ul> |
|--|---|

\*Recommendation: Use the Literature Circle activity to divide class into reading groups between those reading the diary of Petr Ginz (page 78) and the diary of Anne Frank (page 62).



# LESSON MODULE: *I AM A STAR*

## BY INGE AUERBACHER

### SUMMARY

Inge Auerbacher's childhood was as happy and peaceful as that of any other German child – until 1942. By then, the Nazis were in power, and because Inge's family was Jewish, she and her parents were sent to a concentration camp in Czechoslovakia. The Auerbachers defied death for three years, and were finally freed in 1945. In her own words, Inge Auerbacher tells her family's harrowing story – and how they carried with them ever after the strength and courage of will that allowed them to survive.

For more biographical information on Inge Auerbacher please consult her card in the ID Card set on page 130.

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Victim in camps (Jewish teen)

#### GENRE

autobiography (prose and poetry)

#### HISTORICAL BACKGROUND

Rise of Hitler, Nuremberg Laws, Nazi occupation of Czechoslovakia (Prague)

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

- Germany
- Terezín, Czechoslovakia

#### CULTURAL/SOCIAL ENVIRONMENT

Theresienstadt (Terezín) was a ghetto near Prague, the capital of what was then Czechoslovakia and a multi-ethnic, culturally rich city until Hitler invaded in 1939. The Nazis Theresienstadt as a “model Jewish settlement;” it was a model ghetto used in propaganda and referred to as the “Führer's gift to the Jews.” The prisoners of Theresienstadt were mostly artists, musicians, and intellectuals. The interned included Jews from Bohemia, Moravia, the Netherlands, Denmark, and thousands of “special merit” from the Reich.

In late 1943, when reports began to circulate about death camps, the Red Cross requested an inspection visit and they were invited by the Nazis to Theresienstadt. In preparation, the Nazis ordered deportations directly to Auschwitz to decrease overcrowding in the ghetto and established fake stores, a coffee house, bank, and school. The true conditions of the ghetto were horrendous; it was unsanitary and overcrowded, the prisoners were malnourished and as a result disease spread quickly and easily. (Yad Vashem: The International School for Holocaust Studies)

Despite the compulsory labor, food shortages, and congestion, the prisoners of Theresienstadt (mostly artists, musicians, and intellectuals) ensured that culture continued to flourish. Through music, art, other creative outlets, and educational activities the

Jews resisted the degradation inflicted on them by the Nazis and strengthened their will to survive. Special care was taken to ensure the children participated in such activities such activities in order to distract them and protect their innocence. Between 1942 and 1944, nearly 15,000 children passed through and less than 100 survived. (United States Holocaust Memorial Museum, 2012)

## POINT ON TIMELINE 1938-1945

### MAIN CHARACTERS

- Inge Auerbacher
- Berthold Auerbacher (Inge's father)
- Regina Auerbacher (Inge's mother)
- Inge's grandparents

### VOCABULARY

- Anti-Semitism
- Dachau
- liberation
- Terezín/Theresienstadt
- concentration camp
- Eichmann
- Nuremberg Laws
- Yellow star
- Kristallnacht
- scapegoat

### QUESTIONS FOR CONSIDERATION

1. What conditions in Germany allowed Hitler to rise to power?
2. What is a scapegoat? Why were the Jews used as scapegoats?
3. How were the children in Terezín allowed to be creative?
4. What was the first thing Inge did when she was liberated by the Soviet army in 1945?
5. What is Inge's hope for the world?
6. What happened when the Auerbacher family returned to their grandmother's home?
7. Review the chapter "Afterthoughts." What is the author's main point? Why is it important to speak out against injustice and evil?

### WRITING PROMPTS

1. Explain philosopher George Santayana's phrase "those who cannot remember the past are condemned to repeat it."
2. Select a poem in the book and explain its significance.
3. Of the 15,000 children imprisoned in Terezín, Inge was one of a hundred that survived. Why do you think she was able to survive?
4. Describe an incident when you stood up for something you believed was wrong.
5. Write about what freedom means to you in your life. What happens if you lose it?

### RECOMMENDED ACTIVITIES

- **READING OF "I NEVER SAW BUTTERFLY"** Page 67
- **READING OF "FIRST THEY CAME..."** Page 108
- **ID CARDS** Page 128
- **RESPONSE JOURNAL** Page 150
- **TIMELINE** Page 166
- **MAP** Page 171, 172
- **BIOGRAPHY SYNTHESIS** Page 167
- **VOCABULARY SQUARES** Page 162

# LESSON MODULE: *JACOB'S RESCUE*

## BY MALKA DRUCKER AND MICHAEL HALPERIN

### SUMMARY

The book describes the dangers, fears, and hardships endured by a young Jewish boy in hiding. Once Jacob Gutgeld lived with his family in a beautiful house in Warsaw, Poland. He went to school and played hide and seek in the woods with his friends. But everything changed the day the Nazi soldiers invaded in 1939. Suddenly it wasn't safe to be Jewish anymore. One afternoon, eight-year-old Jacob slipped through a hole in the ghetto wall to meet Alex Roslan, a kind Christian man who agreed to be his new "uncle." The Roslan family, at the risk of their own lives, kept Jacob's identity as a hidden Jew. Every day of hiding meant a new danger and a threat of discovery. Jacob worried about his real family and longed to go to school and play outside like the Roslan children. The fear, the hunger, and the hardships brought Jacob closer to the Roslan family – until at last they were able to begin a new chapter in their lives.

### CONTEXT

#### PERSPECTIVE OF CHARACTERS

Victim in hiding (Jewish boy) and Rescuers

#### GENRE

historical fiction

#### HISTORICAL BACKGROUND

Rise of Hitler, Nuremberg Laws, Nazi invasion of Poland, Life in the Warsaw ghetto

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

- Warsaw, Poland

#### CULTURAL/SOCIAL ENVIRONMENT

In September of 1939, the Nazis invaded Poland and the first anti-Jewish decrees of Poland were decreed. Jews had to wear a white armband with a blue Star of David so they could be easily identified. (Yad Vashem The Holocaust Martyrs' and Heroes' Remembrance Authority , 2013)

The Nazis established the largest ghetto of Europe in Warsaw, the capital of Poland, in October of 1940. About 30% of the city's population was Jewish. The following month, the entire Jewish population of Warsaw was forced to move into the ghetto which stood on just 2.4% of the city's surface area. Other refugees from outside the city were brought in to the ghetto and increased the population to nearly 450,000 residents.

The ghetto was surrounded by walls and kept under strict watch by the Nazis. The Jews were forbidden to leave the ghetto unless on work detail. Conditions were unlivable. There were food shortages that lead to starvation and death. The overcrowding (an average of 6-7 people shared a room) and unsanitary environment was a breeding ground for disease. An effort was made by some to smuggle food into the ghetto and although it was illegal this, no matter how small, generally helped some survive longer in the ghetto. Still, more than 80,000 Jews died in the ghetto.

Various forms of resistance took place in the ghetto including cultural and violent. When deportations to Treblinka began in 1942, the chairman of the *Judenrat* refused to prepare lists of names for deportation and committed suicide as his final act of defiance to the Nazis. (Yad Vashem)

Although, according to nationality, Poles represent the largest number of people who rescued Jews during the Holocaust it was the only country where helping Jews was punishable by death. (Yad Vashem The Holocaust Martyrs' and Heroes' Remembrance Authority, 2013)

## POINT ON TIMELINE 1939-1945

### MAIN CHARACTERS

- |                   |               |               |         |
|-------------------|---------------|---------------|---------|
| ▪ Jacob Gutgeld   | ▪ Stasek      | ▪ Alex Roslan | ▪ Mela  |
| ▪ Jacob's parents | ▪ Aunt Hannah | ▪ Mela Roslan | ▪ Yurek |

### VOCABULARY

- |                       |               |              |                 |
|-----------------------|---------------|--------------|-----------------|
| ▪ deportation         | ▪ ghetto      | ▪ propaganda | ▪ Treblinka     |
| ▪ extermination camps | ▪ food ration | ▪ Resistance | ▪ Warsaw ghetto |
| ▪ gestapo             | ▪ Palestine   | ▪ rescue     | ▪ Jewish badge  |
|                       | ▪ Passover    |              |                 |

### QUESTIONS FOR CONSIDERATION

1. What happens to Jacob's father, uncles and grandparents?
2. Why do the Nazis tell them about the concentration camps?
3. Why does Jacob have to change his name?
4. What is Yurek's secret?
5. Why is Jacob unhealthy?
6. What two promises does Alex make to Jacob?
7. Who is a hero in the book?

### WRITING PROMPTS

1. Explain what this quote means to you: "The war had turned him into a man too soon, but at least he was a good man."
2. Explain different forms of resistance.
3. What does being a hero mean to you? What qualities does a hero have?
4. Write about what freedom means to you in your life. What happens if you lose it?

### RECOMMENDED ACTIVITIES

- |  |   |
|--|---|
| ▪ <b>LITERATURE CIRCLE</b> Page 164  | ▪ <b>RESEARCH RESCUERS</b> Page 148     |
| ▪ <b>TIMELINE</b> Page 166   | ▪ <b>KEY CONCEPT SYNTHESIS</b> Page 163 |
| ▪ <b>ANIMATED MAP</b><br><a href="http://tinyurl.com/trunkproject3">http://tinyurl.com/trunkproject3</a> | ▪ <b>VOCABULARY SQUARES</b> Page 162    |
|  | ▪ <b>RESPONSE JOURNAL</b> Page 150      |

# LESSON MODULE: *KINDERTRANSPORT*

## BY OLGAEVY DRUCKER

### SUMMARY

This is an autobiographical account of a girl born in Germany in 1927 and how the rise of Hitler in Germany disrupted her comfortable life. After the events of Kristallnacht, Ollie's mother makes arrangements for Ollie to leave Germany via Kindertransport. Kindertransport (Children's Transport) was the informal name for a series of organized rescue efforts between 1938 and 1940 which resulted in thousands of Jewish refugee children being transported from Nazi Germany to safety in Great Britain (USHMM). During the period between 1938 and 1939, approximately 10,000 children were rescued through the Kindertransport. This book describes Ollie's traumatic separation from her family, her experiences with different families in England despite her inability at the time to speak/understand English, and her adjustment, struggles and life as a refugee.

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Victim in Kindertransport (Jewish child)

#### GENRE

autobiography

#### HISTORICAL BACKGROUND

Rise of Hitler, Nuremberg Laws, Kristallnacht, Kindertransport

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

- Stuttgart, Germany
- London, England
- Wellingborough, England

#### CULTURAL/SOCIAL ENVIRONMENT

After the violence of the statewide Nazi program *Kristallnacht*, immigration sanctions regarding certain categories of Jewish refugees were eased by the British government. A combination of support including public opinion and the British Committee for Jews of Germany and the Movement for the Care of Children from Germany motivated British authorities to allow "an unspecified number of children under the age of 17 to enter Great Britain from Germany and German-annexed territories. At that time, such territories included Austria and Czechoslovakia.

Temporary travel visas were issued by the British government to the refugee children but the cost of care and education was the responsibility of private citizens or organizations. The children were not permitted to be accompanied by parents or guardians and initially the basis of the operation was circumstantial – when the "crisis was over" it was understood that the children would return home. Orphans, the homeless, and children whose parents were already in concentration camps were given priority.

The system of transport was intricate and complex. It consisted of various collection points, convoys, modes of transport (mostly by train and/or boat but also included planes depending on location) and spanned various countries in Europe: Belgium, the

Netherlands, Germany, Czechoslovakia, Austria, and Poland. The rescue operation was organized and led by many organizations and included the combined efforts of Quakers and other Christian denominations.

Upon arriving in Britain, children with sponsors went directly to London to connect with their foster families while children without sponsors were sent to a summer camp in Dovercourt Bay, hostels, schools, farms, and other such facilities until individual families came forward to take them in. What began as a temporary relief effort led to eventual emigration to and citizenship in places such as Great Britain, the United States, Israel, Canada, and Australia. The majority of the children in the Kindertransport never saw their parents again. (United States Holocaust Memorial Museum, 2013)

## POINT ON TIMELINE 1935-1945

### MAIN CHARACTERS

- Olga
- Olga's mother
- Olga's father
- Hans

### VOCABULARY

- Anti-Semitism
- Nazi
- Rescuer
- Tyranny
- Kindertransport
- Quaker
- Righteous Among the Nations
- Kristallnacht
- Refugee

### QUESTIONS FOR CONSIDERATION

1. What were the circumstances that led up to Ollie leaving Germany?
2. What decision did her mother make for her children? Why?
3. Describe the conditions in the different homes in England.
4. What was the origin of the Kindertransport movement?
5. How did Ollie manage to live as a young girl among strangers?

### WRITING PROMPTS

1. Compare and contrast Ollie's wartime experience with other child victims you have read about.
2. If you were a child on the Kindertransport, what might you write in letter to your parents?
3. What do you think was the greatest challenge Ollie had to face when she left Germany without her parents to live in a country where she did not speak the language?
4. What do you think motivated the Quakers to establish the Kindertransport?
5. How would you characterize the families in England as rescuers?
6. Write about what freedom means to you in your life. What happens if you lose it?

### RECOMMENDED ACTIVITIES

- **LITERATURE CIRCLE** Page 164
- **BIOGRAPHY SYNTHESIS** Page 167
- **TIMELINE** Page 166
- **KEY CONCEPT SYNTHESIS** Page 163
- **RESPONSE JOURNAL** Page 150
- **VOCABULARY SQUARES** Page 162

# LESSON MODULE: *MAUS*

## BY ART SPIEGELMAN

### SUMMARY

Pulitzer-prize winning *Maus* is a graphic novel by Art Spiegelman, an American cartoonist and son of a Holocaust survivor. Spiegelman's father, Vladek (1906-1982,) recounts his experiences as a Nazi victim in Poland, Czechoslovakia, and Auschwitz. Over a series of visits Spiegelman interviews his father and illustrates Vladek's narrative in two volumes: *My Father Bleeds History* and *And Here My Troubles Began*. From Auschwitz, Vladek and his wife Anja (1912-1968) are marched to Dachau where Vladek contracts typhus. Although both survive the war and are liberated, the final image of *Maus* is Vladek's and Anja's tombstone. Spiegelman did not finish the books until nearly ten years after his father's death.

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Second-generation survivor with flashbacks as Vladek, a Jewish-Polish victim

#### GENRE

graphic novel, memoir

#### HISTORICAL BACKGROUND

German invasion of Poland, Nazi occupation of Czechoslovakia, Anti-Semitism in 20<sup>th</sup> century Poland, Nuremberg Racial Laws

#### SETTING

##### GEOGRAPHICAL LOCATION(S):

- Sosnowiec, Poland
- Srodula (a district in Sosnowiec that became the ghetto)
- Czechoslovakia
- Auschwitz concentration camp, Poland
- Dachau concentration camp, Germany

##### CULTURAL/SOCIAL ENVIRONMENT

After the Germans invaded Poland on September 1, 1939, all Germany policies against Jews (outline in the Nuremberg Laws of 1935) were implemented immediately. The Nazi persecution of Jews in Poland also began right away. The Jewish population was first rounded into ghettos. In 1942, Nazis began the systematic killing of Jews at their six extermination camps. All of these camps were located in areas annexed or occupied by Germany. Although, according to nationality, Poles represent the largest number of people who rescued Jews during the Holocaust it was the only country where helping Jews was punishable by death. Furthermore, Poland has a long history of anti-Semitism and Nazis tried to exploit this portion of population through propaganda prompting collaboration. After liberation, the Polish Jews that managed to survive the camps were often not able to return to their homes due to the remaining anti-Semitic attitudes of the local Poles. (Yad Vashem The Holocaust Martyrs' and Heroes' Remembrance Authority, 2013)

#### POINT ON TIMELINE 1933-1945

### MAIN CHARACTERS

- Art Spiegelman
- Mala Spiegelman
- Anja Spiegelman
- Françoise Mouly
- Vladek Spiegelman

## VOCABULARY

- |                 |               |              |              |
|-----------------|---------------|--------------|--------------|
| ▪ Anti-Semitism | ▪ bunker      | ▪ Gestapo    | ▪ Nazi       |
| ▪ <i>appel</i>  | ▪ crematorium | ▪ Ghetto     | ▪ sanitarium |
| ▪ Auschwitz     | ▪ Dachau      | ▪ infirmary  | ▪ typhus     |
| ▪ Aryan race    | ▪ death march | ▪ kapo       | ▪ Yiddish    |
| ▪ Bar Mitzvah   | ▪ food ration | ▪ liberation | ▪ zloty      |

## QUESTIONS FOR CONSIDERATION

- In the story, who does the author/illustrator use different animals to portray different kinds of stereotypical characters?
  - Who does he portray as cats? Why?
  - Who does he portray as dogs? Why?
  - Who does he portray as mice? Why?
  - Who does he portray as pigs? Why?
  - Who does he portray as moths? Why?
  - Who does he portray as frogs? Why?
- Why might using stereotypes like this in the story be dangerous?
- Is there a stereotype that is universally good? Is there a stereotype that is universally bad? Why not?
- Why might Spiegelman choose to share his and his father's story in a graphic novel and not as another genre such as memoir?
- What are the pros and cons of telling this story in a graphic novel?
- How do the illustrations affect how you read the story? What parts of the story were more powerful because of the illustrations?
- Why is it important to record and preserve personal stories from people in the Holocaust?

## WRITING PROMPTS

- What do you think of Spiegelman's relationship with his father, Vladek?
- Although Spiegelman was born after the war, how do you think his father's experiences during the Holocaust affect or influence Spiegelman?
- How might you record and share the story of your grandparent's or parents?
- How do you think Vladek was able to survive Auschwitz? Was it simply by luck, his will to survive, or his innate character traits such as obstinacy and resourcefulness?
- What titles does Spiegelman use for each chapter? What might you have titled each chapter instead?
- Why do you think Spiegelman waits until the very end of the second volume to show the photograph of his father in his camp uniform? Who might have been the photographer and why did he/she take such a picture?
- Write about what freedom means to you in your life. What happens if you lose it?

## RECOMMENDED ACTIVITIES

- |  |  |
|--|--|
| ▪ <b>LITERATURE CIRCLE</b> Page 164    | ▪ <b>ANIMATED MAP</b><br><a href="http://tinyurl.com/trunkproject1">http://tinyurl.com/trunkproject1</a> |
| ▪ <b>"CONFRONTING HATRED"</b> Page 113 | ▪ <b>BIOGRAPHY SYNTHESIS</b> Page 167  |
| ▪ <b>SOCIOGRAM</b> Page 165            | ▪ <b>FRAME OF REFERENCE</b> Page 160   |
| ▪ <b>TIMELINE</b> Page 166             | ▪ <b>VOCABULARY SQUARES</b> Page 162   |
| ▪ <b>RESPONSE JOURNAL</b> Page 150     |  |



# LESSON MODULE: *THE UPSTAIRS ROOM*

## BY JOHANNA REISS

### SUMMARY

This is a first person account of a Jewish family, the de Leeuws, living in Holland during the Nazi occupation. Annie and her sisters are forced to quit school and her father has to leave his job. They realize they must have to go into hiding to avoid being transported to a concentration camp. The entire family cannot hide in the same location, so they separate. Their mother remains in a hospital while the father and sister, Raquel, stay with a retired minister in a different town. Annie and her sister, Sini, are hidden by the Oostervelds, a sympathetic farming family. The story unfolds into a wonderful relationship between the two families. After two difficult years in hiding, the two sisters return to home and are reunited with their family.

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Victim in hiding (Jewish teen)

#### GENRE

memoir

#### HISTORICAL BACKGROUND

Rise of Hitler, Nuremberg Laws, German occupation of The Netherlands

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

- Usselo, The Netherlands
- Winterswijk, The Netherlands

#### CULTURAL/SOCIAL ENVIRONMENT

The Netherlands was a neutral country during WWI. However, in May of 1940 the Nazis invaded and many restrictions were placed on the Jewish population. Many Jews tried to escape to the Dutch countryside. Approximately 25,000 Dutch Jews were able to go into hiding but 1/3 were turned-in or discovered by the Germans.

Most of the Dutch population would not convert to Nazism but there were those who sympathized and even collaborated with the party. Many non-Jews risked their lives to perform various acts of resistance against the Nazis and to help Jews in hiding or on-the-run. They provided food, ration cards, forged identity papers, and hid Jews without asking for money. A total of 4,500 children were taken in by Dutch families and very few were found by the Nazis. (Yad Vashem: The International School for Holocaust Studies)

#### POINT ON TIMELINE 1938-1944

### MAIN CHARACTERS

- |          |                   |                      |                   |
|----------|-------------------|----------------------|-------------------|
| ▪ Annie  | ▪ Sini            | ▪ Johan Oosterveld   | ▪ Opoe Oosterveld |
| ▪ Raquel | ▪ Annie's parents | ▪ Dientje Oosterveld |                   |

### VOCABULARY

- |                 |                 |           |                  |
|-----------------|-----------------|-----------|------------------|
| ▪ Anti-Semitism | ▪ Kristallnacht | ▪ neutral | ▪ responsibility |
| ▪ Gentile       | ▪ Mauthausen    | ▪ rescuer | ▪ Yellow Star    |

## QUESTIONS FOR CONSIDERATION

5. What are the similarities between Anne Frank and Annie deLeeuws?
6. What were the conditions in hiding for Annie and Sini?
7. Do you think the members of the Oosterveld family were heroes?
8. What do you think was the most difficult time for Annie?
9. Why do you think the Oosterveld family was willing to risk their lives and sacrifice safety?
10. Was it understandable that Annie's father left his family to go into hiding before the children were gone?

## WRITING PROMPTS

6. Describe the star that Jews had to wear on their chest. How do you think it made the Jews feel when they had to wear it?
7. What would be the most difficult for you to endure while in hiding?
8. Describe why you think the two sisters were depressed during hiding?
9. If you were one of the sisters, what would you say in a thank you note to the Oosterveld family?
10. Write about what freedom means to you in your life. What happens if you lose it?

## RECOMMENDED ACTIVITIES

- |                                     |                                       |
|-------------------------------------|---------------------------------------|
| ▪ <b>RESEARCH RESCUERS</b> Page 148 | ▪ <b>BIOGRAPHY SYNTHESIS</b> Page 167 |
| ▪ <b>LITERATURE CIRCLE</b> Page 164 | ▪ <b>FRAME OF REFERENCE</b> Page 160  |
| ▪ <b>TIMELINE</b> Page 166          | ▪ <b>VOCABULARY SQUARES</b> Page 162  |
| ▪ <b>RESPONSE JOURNAL</b> Page 150  |                                       |

# LESSON MODULE: *WHEN HITLER STOLE THE PINK RABBIT*

## BY JUDITH KERR

### SUMMARY

This is the autobiographical story of a young, Jewish girl's life during World War II. Anna's father is a famous Jewish writer in Germany and an outspoken critic of Hitler and the Nazis. As a result, Anna and her family are forced to follow him and flee to neutral Switzerland. Living as refugees, they move to Paris and eventually to England. It is a story of poverty, bravery and adjustment to difficult times. It provides a distinct perspective on the rise of the Nazis, experience as a refugee, and the value of family.

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Victim on the run (Jewish child)

#### GENRE

Autobiographical novel

#### HISTORICAL BACKGROUND

Life in pre-war Germany, Rise of Hitler, Nuremberg Laws, World War II in Switzerland, Nazi occupation of Paris, World War II in England, Evian Conference

#### SETTING

##### GEOGRAPHICAL LOCATION(S):

- Berlin, Germany
- Zurich, Switzerland
- Paris, France
- London, England

##### CULTURAL/SOCIAL ENVIRONMENT

The mood in Germany was grim in Germany the years following World War as result of the expensive reparations Germany was required to pay according to the Treaty of Versailles (1919) combined with the worldwide economic depression and high unemployment. The Weimar Republic of Germany did not have the faith of its citizens – it was considered weak and such conditions cleared the way for the spellbinding confidence and powerful aura of Adolph Hitler. The Nazi party rose to power quickly and many Germans supported who they believed to be the new saviors of their beloved nation. Although in the 1932 parliament elections the Nazis won on 33% of the vote, Hitler was appointed chancellor of Germany by President Hindenburg in January of 1933.

In 1933, the Jewish population of Berlin was more than 32% of the total population – the largest Jewish community in all of Germany. (The Jewish population of Germany, however, was less than 1%). Within a matter of mere months following Hitler's appointment to chancellor, anti-Jewish boycotts, Nazi promoted pogroms such as the burning of "un-German" books, and other such sanctions spread the persecution and discrimination of Jews throughout Germany. Between 1933 and 1938, approximating 520, 000 Jews left Germany.

Despite being neutral during World War II and being traditionally

recognized as a country that provided a safe haven to refugees, Switzerland was inconsistent in its attitude as regards immigration and refugees fleeing the Nazis. In 1933, thousands of Jews tried to escape Germany for Switzerland. The Swiss government distinguished the refugees as follows: political refugees, immigrants, and refugees. The immigrants were allowed residency for a limited period of time while the refugees were forbidden to stay.

Anna and her family are able to leave Paris four years before the Nazis invade France in 1940. Following the occupation, the persecution of Jews in France began with the aide of French collaborators the came to include railway workers and police. However, many Jews were not as lucky as Anne and her family – thousands were turned away at borders across Europe, North America, and South America. (See “Glossary” entries for SS St. Louis and Evian Conference.) More than 340,000 Jews fled Germany and Austria between 1933 and 1945. 100,000 of these refugees fled to countries eventually occupied by Germany and the majority ended up being deported and killed. Some Jews found life in a different country too difficult and tried to return home to Germany. However, the Nazis wanted to rid the country of Jews so all returnees were sent directly to concentration camps.

## POINT ON TIMELINE 1933-1945

### MAIN CHARACTERS

- Anna
- Max
- Mama
- Papa

### VOCABULARY

- Allies
- Anti-Semitism
- discrimination
- Evian Conference
- nationalism
- Nazi ideology
- Nazis
- Neutral
- refugee
- SS St. Louis
- tyranny

### QUESTIONS FOR CONSIDERATION

1. What does the Pink Rabbit symbolize? Why does Anna consider it having been stolen?
2. What is the main challenge for Anna and her brother Max?
3. Why do you think Anna’s personality remains the same?
4. Why did the family have to flee Germany and what happened to their possessions?
5. How might Anna’s experience have been different if she was not with her family?

### WRITING PROMPTS

1. How do you think you would face the challenge of adjusting to a new country, school and language?
2. Describe a possession of yours that is meaningful to you. How would you feel if you had to leave it behind somewhere?
3. What might you bring with you if you had to pack a bag quickly and flee your home, uncertain of when or if you would ever return?
4. Write about what freedom means to you in your life. What happens if you lose it?

### RECOMMENDED ACTIVITIES

- **LITERATURE CIRCLE** Page 164
- **BIOGRAPHY SYNTHESIS** Page 167

- **TIMELINE** Page 166
- **RESPONSE JOURNAL** Page 150
- **FRAME OF REFERENCE** Page 160
- **VOCABULARY SQUARES** Page 162

# LESSON MODULE: *KRISTALLNACHT— THE NAZI TERROR THAT BEGAN THE HOLOCAUST* BY JAMES DEEM

## SUMMARY

The events of Kristallnacht are told in a collection of 10 eyewitness profiles.

## CONTEXT

**GENRE** non-fiction – primary sources  
**HISTORICAL BACKGROUND** Rise of Hitler, Nuremberg Laws  
**SETTING**

**GEOGRAPHICAL LOCATION(S):**

- Germany
- Austria

## CULTURAL/SOCIAL ENVIRONMENT

*Kristallnacht* (“Night of Crystal,” “Night of Broken Glass”) took place on November 9<sup>th</sup> and 10<sup>th</sup>, 1938. The name “*Kristallnacht*” refers to the shattered glass of Jewish-owned business, homes, and synagogues – the result of the central purpose of the program: destruction. It was instigated statewide in Germany, annexed Austria, and the Sudetenland (part of Czechoslovakia) by Nazi Party officials, the SA, and Hitler Youth.

German officials claimed that *Kristallnacht* was the public’s reaction to the assassination of the Germany embassy official in Paris, Ernst vom Rath, by a young Polish-Jew, Herschel Grynszpan, which had taken place a few days prior. Grynszpan assassinated vom Rath as a reaction to discovering that his parents, residents of Germany since before his birth, were among the Jews with Polish citizenship that were being expelled from the Reich and upon being denied entry to Poland where stranded in a refugee camp near the border.

Two days after the shooting, Nazi Party leadership met in Munich to commemorate an important anniversary on the party’s calendar. At that meeting it was decided that the assassination would be used as a pretext for a planned night of anti-Semitic action. Hitler’s minister of propaganda, Joseph Goebbels, was the mastermind behind the operation, announcing “demonstrations should not be prepared or organized by the Party, but insofar as they erupt spontaneously, they are not to be hampered.” Within hours, the riot erupted. The glass of all Jewish property was smashed, stores were looted, and approximately 90 Jews were murdered in the organized chaos. Nearly 30,000 Jews were arrested and placed in Dachau, Sachsenhausen, and Buchenwald. Jews were then forced to pay a large fine for the destruction and many who had not yet tried to leave the country were spurred to flee and take refuge in Western countries.

(United States Holocaust Memorial Museum, 2012)

(Yad Vashem: The International School for Holocaust Studies)

**POINT ON TIMELINE** 1938

**VOCABULARY**

- |                 |                  |              |                |
|-----------------|------------------|--------------|----------------|
| ▪ Anti-Semitism | ▪ Hitler Youth   | ▪ pillage    | ▪ socialism    |
| ▪ Aryan race    | ▪ Kristallnacht  | ▪ prejudice  | ▪ stereotype   |
| ▪ bystander     | ▪ nationalism    | ▪ pogrom     | ▪ SS           |
| ▪ communism     | ▪ Nazi           | ▪ propaganda | ▪ swastika     |
| ▪ Gestapo       | ▪ Nazi ideology  | ▪ SA         | ▪ totalitarian |
| ▪ hate crime    | ▪ Nuremberg Laws | ▪ Scapegoat  | ▪ tyranny      |

**QUESTIONS FOR CONSIDERATION**

1. What is the significance of Kristallnacht?
2. Who prompted Kristallnacht?
3. Who participated in Kristallnacht?
4. When did Germany annex Austria?
5. Why was Kristallnacht widespread throughout Germany and Austria? Who was responsible for Kristallnacht?
6. What did the police and firemen do?
7. Why was Dachau established? When did it open?
8. How long had Hitler been in power in Germany when Kristallnacht took place?

**WRITING PROMPTS**

11. How were Jewish children in Germany affected by Kristallnacht?
12. Why did some families leave Germany and Austria after Kristallnacht?
13. What might make you and your family flee your home and change schools unexpectedly?
14. How would you feel if you saw some of your favorite books, local stores, and places of worship burned and destroyed?
15. Using the timeline on pages 47-49, look at what happened between Hitler coming to power in Germany (January 1933) and *Kristallnacht*. Do you think these events are connected in any way? How?
  - a. What event is immediately after Hitler's advancement to chancellor of Germany on the timeline? What connection do you think there is between these two events?
  - b. What event is immediately after *Kristallnacht* on the timeline? What connection do you think there is between these two events?

**RECOMMENDED ACTIVITIES**

- |  |                                    |
|--|------------------------------------|
| ▪ <b>TIMELINE</b> Page 166             | ▪ <b>RESPONSE JOURNAL</b> Page 150 |
| ▪ <b>"CONFRONTING HATRED"</b> Page 113 |                                    |

# LESSON MODULE: *LIBERATION-* *STORIES OF SURVIVAL FROM THE HOLOCAUST* BY BETTY N. HOFFMAN

## SUMMARY

“Freedom! Freedom! We lived to see it.” A young Jewish survivor wrote these joyous words in his diary after his liberation from a Nazi camp in Germany. Like the thousands of other Jewish prisoners liberated by the Allied armies, his life had been destroyed during the Holocaust. Survivors, amidst their newfound freedom, had to rebuild their lives, often from nothing: no homes, no jobs, and no family. Author Betty N. Hoffman details stories of survival from the Holocaust and the liberation of Nazi Europe, from the Displaced Persons camps to the found of the State of Israel.

## CONTEXT

**GENRE** non-fiction – primary sources

**HISTORICAL BACKGROUND** World War II: Allies and Axis powers, concentration camps, End of World War II

## SETTING

### GEOGRAPHICAL LOCATION(S):

### CULTURAL/SOCIAL ENVIRONMENT

The Red Army (Soviet soldiers) was the first to liberate prisoners of concentration camps towards the end of the war. (Soviet prisoners were among the victims held at such camps.) The first liberation of a camp by the Red Army took place on July 23, 1944, at Majdanek camp (Poland). The next liberation took place on January 27, 1945, when they entered Auschwitz, the largest German concentration camp. It consisted of a network of camps and sub-camps ranging from concentration and extermination to labor. At Auschwitz the Red Army found hundreds of abandoned prisoners, many on the brink of death due to disease, malnourishment and abused. The Nazis operating the camp had left in haste, forcing able prisoners on a death march to the East as they retreated from the advancing Allies.

The other camps were liberated as such: Buchenwald and Dachau by Americans, and Bergen-Belsen by the British in April of 1945. See “Anne Frank: A Timeline” on page 50 and the camps listed in the “Glossary” on page 35 for more details and liberation dates of other camps.

The evidence at the camps upon the arrival of Allied forces was undeniable and overwhelming for many soldiers, despite the Nazis’ attempts at hiding evidence of their crimes.

The act of liberating the camps was not all that was required; the prisoners were so unhealthy and weak that simply freeing them of their captors and the camps did not ensure their survival. The Allies initiated relief efforts that included feeding and providing medical attention for the prisoners. Regardless, nearly half of the prisoners left at Auschwitz died within a few days following liberation. (United States



Holocaust Memorial Museum)

Displaced persons camps were established as a short-term solution for the number of victims who could not or would not return to their homes. Some DP camps were set up on location, where a concentration camp existed before. The largest of such was DP camp of Bergen-Belsen. The majority of displaced persons lived in southern Germany (American occupation zone) and northern Germany (British occupation zone.) Under the Truman administration immigration restrictions to the United States were eased and in 1948 the State of Israel was founded. The more than 200,000 displaced persons of Europe were gradually able to find relocate and start new lives. Most of the DP camps were closed by 1951. (United States Holocaust Memorial Museum)

**POINT ON TIMELINE** 1944-1945

## VOCABULARY

- |                 |                       |                  |                  |
|-----------------|-----------------------|------------------|------------------|
| ▪ Allies        | ▪ concentration camps | ▪ final solution | ▪ responsibility |
| ▪ Auschwitz     | ▪ crematorium         | ▪ gas chambers   | ▪ Sobibor        |
| ▪ Axis          | ▪ Dachau              | ▪ infirmary      | ▪ Terezín        |
| ▪ Bergen-Belsen | ▪ death camps         | ▪ <i>Kapo</i>    | ▪ transit camp   |
| ▪ Belzec        | ▪ death march         | ▪ labor camp     | ▪ Treblinka      |
| ▪ Buchenwald    | ▪ displaced persons   | ▪ liberation     | ▪ typhus         |
| ▪ Chelmno       | ▪ extermination camps | ▪ Majdanek       | ▪ Westerbork     |
| ▪ communism     |                       | ▪ Mauthausen     |                  |

## QUESTIONS FOR CONSIDERATION

1. Who was General Eisenhower and what role did he have in the liberation of Europe?
2. Why was it important to document and take pictures when liberation a town or camp?
3. Why were many Jews not able to return home after being liberated?
4. What is a displaced persons' camp?
5. What role did the Red Cross in the liberation of Europe?
6. Who were the Allies?
7. During the process of liberating the camps, what questions do you think the Allied soldiers might have had? Do you think responsibility was a theme in their thoughts and reactions? Who was responsible for the existence of the camps, crematoria, and victims?

## WRITING PROMPTS

1. If you survived a war, would you want to return to your home?
2. What would be the first thing you would do to rebuild your life after being liberated?
3. What would it be like to live in a displaced person's camp? What might someone in a displaced person's camp write in a letter to a family member?
4. If you were an Allied liberator or witness to liberation, what would your reaction be? Write a letter to a friend at home describing what you have seen.
5. What person story in the book did you find most interesting and why?
6. Does the act of liberation give you any new insights into a soldier's duty, no matter what country he/she serves?

## RECOMMENDED ACTIVITIES

- |   |                                    |
|---|------------------------------------|
| ▪ <b>WITNESS TO THE HOLOCAUST</b> Page 143  | ▪ <b>TIMELINE</b> Page 166         |
| ▪ <b>ANIMATED MAP</b> <a href="http://tinyurl.com/trunkproject2">http://tinyurl.com/trunkproject2</a> | ▪ <b>RESPONSE JOURNAL</b> Page 150 |

# LESSON MODULE: *SAVING THE CHILDREN FROM THE HOLOCAUST - THE KINDERTRANSPORT*

## BY ANN BYERS

### SUMMARY

"Who will look after me,,,and why can't we all go together?" Kurt Fuchel asked his father these questions, as the young boy prepared to embark on a journey to England...alone. Fuchel was one of the ten thousand children, who made this journey shortly before World War II began. In 1938, as the dark cloud of Nazism spread across Europe, Jews searched for a way out of Germany. But anti-Jewish laws and nations unwilling to accept fleeing refugees made escape difficult or impossible. England made an exception: save the children. This effort came to be known as the Kindertransport, and author Anne Byers discusses the heroes who organized the transports and the children who were saved from the Holocaust.

### CONTEXT

<b>GENRE</b>	Non-fiction, primary source
<b>HISTORICAL BACKGROUND</b>	Rise of Hitler, Nuremberg Laws, Kristallnacht, Kindertransport
<b>SETTING</b>	

### CULTURAL/SOCIAL ENVIRONMENT

After the violence of the statewide Nazi program *Kristallnacht*, immigration sanctions regarding certain categories of Jewish refugees were eased by the British government. A combination of support including public opinion and the British Committee for Jews of Germany and the Movement for the Care of Children from Germany motivated British authorities to allow "an unspecified number of children under the age of 17 to enter Great Britain from Germany and German-annexed territories. (At that time, such territories included Austria and Czechoslovakia.)

Temporary travel visas were issued by the British government to the refugee children but the cost of care and education was the responsibility of private citizens or organizations. The children were not permitted to be accompanied by parents or guardians and initially the basis of the operation was circumstantial – when the "crisis was over" it was understood that the children would return home. Orphans, the homeless, and children whose parents were already in concentration camps were given priority.

The system of transport was intricate and complex. It consisted of various collection points, convoys, modes of transport (mostly by train and/or boat but also included planes depending on location) and spanned various countries in Europe: Belgium, the Netherlands, Germany, Czechoslovakia, Austria, and Poland. The rescue operation was organized and led by many organizations and included the combined efforts of Quakers and other Christian denominations.

Upon arriving in Britain, children with sponsors went directly to London to connect with their foster families while children without sponsors were sent to a summer camp in Dovercourt Bay, hostels, schools, farms, and other such facilities until individual families came forward to take them in. What began as a temporary relief effort led to eventual emigration to and citizenship in places such as Great Britain, the United States, Israel, Canada, and Australia. The majority of the children in the Kindertransport never saw their parents again. (United States Holocaust Memorial Museum, 2013)

## POINT ON TIMELINE 1935-1945

### VOCABULARY

- |                   |                 |           |                               |
|-------------------|-----------------|-----------|-------------------------------|
| ▪ Anti-Semitism   | ▪ Kristallnacht | ▪ Quaker  | ▪ Righteous Among the Nations |
| ▪ Kindertransport | ▪ Nazi          | ▪ Refugee | ▪ Tyranny                     |
|                   |                 | ▪ Rescuer |                               |

### QUESTIONS FOR CONSIDERATION

1. What beliefs did the Quakers have that motivated them to save the child victims?
2. What did people risk to establish a Kindertransport?
3. Why did parents want their children on a Kindertransport?
4. What choices did people who created a Kindertransport have to make? What choices did the families who participated in a Kindertransport have to make?
5. What role did Nicholas Winton play in the Kindertransport from German-occupied Czechoslovakia?

### WRITING PROMPTS

1. If you were a child on the Kindertransport, what might you write in letter to your parents?
2. How would you feel if you had to leave your family? What if you were separated from your siblings?
3. How would you feel about travelling to a different country by yourself?
4. How would you feel if you had to leave your home to never return again?
5. How would you feel to be categorized as a refugee?
6. How would you characterize the families in England as rescuers?
7. Write about what freedom means to you in your life. What happens if you lose it?

### RECOMMENDED ACTIVITIES

- |                                     |   |
|-------------------------------------|---|
| ▪ <b>RESEARCH RESCUERS</b> Page 148 | ▪ <b>KEY CONCEPT SYNTHESIS</b> Page 163 |
| ▪ <b>TIMELINE</b> Page 166          | ▪ <b>VOCABULARY SQUARES</b> Page 162    |
| ▪ <b>RESPONSE JOURNAL</b> Page 150  |   |

# LESSON MODULE: *RESCUE- THE STORY OF HOW GENTILES SAVED JEWS IN THE HOLOCAUST*

## BY MILTON MELTZER

### SUMMARY

The book describes stories of Gentile men and women and children who had the courage to resist Hitler's plan to annihilate European Jewry. The individual stories reflect their defiance against evil and their spirit to fight and reject the wide-spread inhumanity. The stories range from the king of Denmark refusing to force Jewish Danes to wear yellow stars, to the Dutch student who registered Jewish babies as Gentiles. The theme of the book is that people have the ability to make moral choices and human decency can prevail amidst evil.

### CONTEXT

#### GENRE

non-fiction

#### HISTORICAL BACKGROUND

Nazi occupation of Europe

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

- Europe

#### CULTURAL/SOCIAL ENVIRONMENT

Poland: According to nationality, Poles represent the largest number of people who rescued Jews during the Holocaust it was the only country where helping Jews was punishable by death. (See "Lesson Module: *Jacob's Rescue*" on page 83 and "Lesson Module: *Behind the Secret Window* on page 74

Denmark: The Danes, although occupied by the Germans, did not in return adopt the Nazi racial ideology. Although Jews occupied a small percentage of the population, most Danes supported their fellow Danish citizens regardless of their Jewish heritage or beliefs. The Danish government did not require the registration of property and assets held by Jews. Furthermore, Jews in Denmark were not required to wear a yellow star or any other form of identification. Denmark was the only country where a nationwide effort to rescue the entire Jewish population took place. Approximately 7,200 Jews and 680 non-Jewish family members were led from Denmark to safety in Sweden. The remaining Jews, some 500 that were unable to travel, were deported to Theresienstadt ghetto (see Glossary) where only 51 did not survive. (See "Lesson Module: *Number the Stars*" on page 72 (United States Holocaust Memorial Museum, 2012) (United States Holocaust Memorial Museum)

The Netherlands: Most of the Dutch population would not convert to Nazism but there were those who sympathized and even collaborated with the party. Many non-Jews risked their lives to perform various acts of resistance against the Nazis and to help

Jews in hiding or on-the-run. They provided food, ration cards, forged identity papers, and hid Jews without asking for money. Nearly 25,000 Dutch Jews went into hiding but approximately 1/3 were discovered and arrested. A total of 4,500 children were taken in by Dutch families and very few were found by the Nazis. (See “Lesson Module: *Diary of a Young Girl*” on page 62 and “Lesson Module: *The Upstairs Room*” on page 89 (Yad Vashem: The International School for Holocaust Studies))

## POINT ON TIMELINE 1933-1945

### VOCABULARY

- |                 |                      |                   |                  |
|-----------------|----------------------|-------------------|------------------|
| ▪ anti-Semitism | ▪ concentration camp | ▪ Eichmann, Adolf | ▪ Nuremberg laws |
| ▪ Aryan         | ▪ crematoria         | ▪ Gestapo         | ▪ Palestine      |
| ▪ Auschwitz     | ▪ death camp         | ▪ ghetto          | ▪ racism         |
| ▪ Belzec        |                      | ▪ deportation     | ▪ rescue         |
|                 |                      | ▪ labor camp      | ▪ resistance     |

### QUESTIONS FOR CONSIDERATION

1. How do the rescuers’ actions exemplify not being a bystander?
2. What kind of risks did these courageous rescuers take?
3. What does the phrase “never again” mean and “never to anyone” mean? Should it only refer to Jews?

### WRITING PROMPTS

1. Identify a rescuer and describe how he or she demonstrated acts of humanity.
2. Review and reflect on this quote from Martin Luther King, Jr.:
  - i. “If I stop to help this man, what will happen to me? If I do not stop to help this man, what will happen to him? That is the question before you.”
3. How do good deeds of individuals change lives? Describe an incident that you have seen where someone did a good deed for someone else.
4. Select one of the rescuers in the book and write a thank you letter to him/her for their courageous act.

### RECOMMENDED ACTIVITIES

- |                                     |   |
|-------------------------------------|---|
| ▪ <b>RESEARCH RESCUERS</b> Page 148 | ▪ <b>BIOGRAPHY SYNTHESIS</b> Page 167   |
| ▪ <b>TIMELINE</b> Page 166          | ▪ <b>KEY CONCEPT SYNTHESIS</b> Page 163 |
| ▪ <b>RESPONSE JOURNAL</b> Page 150  | ▪ <b>VOCABULARY SQUARES</b> Page 162    |

# LESSON MODULE: *I'M STILL HERE- REAL DIARIES OF YOUNG PEOPLE WHO LIVED DURING THE HOLOCAUST*

## DIRECTED BY LAUREN LAZIN

### SUMMARY

This film presents the diaries of young people who experienced first-hand the terror of daily life during the Holocaust. Through an emotional montage of archival footage, personal photos, and text from the diaries themselves, the film tells the story of a group of young writers who refused to quietly disappear. The diaries were collected and presented for the first time in the award-winning book *Salvaged Pages: Young Writers' Diaries of the Holocaust*, edited by Alexandra Zapruder.

### CONTEXT

#### GENRE

documentary, diary

#### HISTORICAL BACKGROUND

Rise of Hitler, Nuremberg Laws, Kristallnacht, Nazi occupation of Europe

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

- Essen, Germany
- Paris, France
- Kranjo, Poland
- Vilna Ghetto, Lithuania
- Kovno Ghetto, Lithuania
- Terezín Ghetto, Czechoslovakia
- Łódź Ghetto, Poland
- Transnistria, Romania
- Stanisławów, Poland

#### CULTURAL/SOCIAL ENVIRONMENT

Today there exist more than sixty diaries written by young people during the Holocaust. These diaries can be broadly grouped into the following categories:

- 1) Refugee diaries: those written by children who escaped German-controlled territory and became refugees or partisans;
- 2) Diaries in Hiding: those written by children living in hiding; and
- 3) Diaries in imprisonment or occupation: those maintained by young people as ghetto residents, as persons living under other restrictions imposed by German authorities, or, more rarely, as concentration camp prisoners.

While each diary reflects a specific personal story, as a collection the diaries of the Holocaust represent many universal themes with which readers of any age can connect. The diaries present the moral and ethical dimensions of the Holocaust through the eyes of children and teenagers. Additionally, the variety of such diaries expresses contrasting wartime circumstances. This is especially evident in the Holocaust Learning Trunk Project as regards the inclusion of the diaries of Petr Ginz and Anne Frank. (United States Holocaust Memorial Museum, 2012)

POINT ON TIMELINE 1935-1945

**DIARISTS/NARRATORS**

- |   |   |  |  |
|---|---|--|--|
| ▪ Klaus Langer, 12 (1937)...Elijah Wood         | ▪ Dawid Rubinowicz, 12 (1940)...Elijah Wood | ▪ Petr Ginz, 15 (1943)...Oliver Hudson                 | ▪ Miriam Korber, 18 (1941)...Amber Tamblyn |
| ▪ Peter Feigl, 14 (1942)...Oliver Hudson        | ▪ Yitskhok Rudashevski, 14 (1942)           | ▪ Eva Ginz, 14 (1944)...Kate Hudson                    | ▪ Elsa Binder, 21 (1941)...Brittany Murphy |
| ▪ Elisabeth Kaufmann, 16 (1940)...Amber Tamblyn | ▪ Ilya Gerber, 18 (1942)...Ryan Gosling     | ▪ Anonymous girl, age unknown (1942)...Brittany Murphy |  |

**VOCABULARY**

- |                    |                   |              |                |
|--------------------|-------------------|--------------|----------------|
| ▪ <i>Anschluss</i> | ▪ Gestapo         | ▪ Liberation | ▪ transit camp |
| ▪ Anti-Semitism    | ▪ Ghetto          | ▪ Nazi       | ▪ Treblinka    |
| ▪ Auschwitz        | ▪ <i>Judenrat</i> | ▪ Refugee    | ▪ Tyranny      |
| ▪ Final Solution   | ▪ Kristallnacht   | ▪ Terezín    |                |

**QUESTIONS FOR CONSIDERATION**

1. How do you express yourself?
2. What experiences in your life have shaped your perspective and voice (Facing History and Ourselves)
3. What compelled these young people to write in diaries during the Holocaust? (Facing History and Ourselves)
4. How do these diaries serve as testimony to the Holocaust? (Facing History and Ourselves)
5. What further questions do you have about the lives of these diarists? (Facing History and Ourselves)
6. Do any of the diarists have anything in common?
7. Do you write? If so, what types of writing do you use as a form of personal expression?
8. If you don't write, have you discovered something else in your life that enables you to personally express yourself?
9. Imagine a set of circumstances that would alter your reason for keeping a diary, would make you change the purpose of your diary, or would make you start a diary even though you are not so inclined. What might those circumstances be?

**WRITING PROMPTS**

1. This documentary was based on a book (*Salved Pages: Young Writers' Diaries of the Holocaust*) of diary excerpts collected by Alexandra Zapruder who says:

...Regardless of craft, like all writers, they sought meaning in the written word. In this, they did more than just describe a moment in time. They sought a way to put words around an element of the human experience: of suffering and sorrow; of persecution and injustice; of human frailty and failing; of reprieve and hope.... Perhaps most important of all, they stand as markers of people in time, those who wrote themselves into existence when the world was trying to erase their presence.

- What is your reaction to this quote? Do you think the diaries they left behind have immortalized these teens? (Facing History and Ourselves)
2. Describe the theme of courage as represented by one of the diarists.
  3. What other era in history do you feel keeping a diary would have been important testimony?
  4. Choose one of the diarists featured in the documentary and write a series of questions you would

like to ask him/her personally. (Facing History and Ourselves)

5. Write about what freedom means to you in your life. What happens if you lose it?

### RECOMMENDED ACTIVITIES

- **LITERATURE CIRCLE\*** Page 164
- **DIARY WORKSHOP** Page 158
- **TIMELINE** Page 166
- **RESPONSE JOURNAL** Page 150
- 
- **BIOGRAPHY SYNTHESIS** Page 167
- **KEY CONCEPT SYNTHESIS** Page 163
- **VOCABULARY SQUARES** Page 191

\*Recommendation: Use the Literature Circle activity to divide class into reading groups between those reading the diary of Petr Ginz (page 78) and the Diary of Anne Frank (page 62).



# LESSON MODULE: *THE SHORT LIFE OF ANNE FRANK*

## DIRECTED AND PRODUCED BY GERRIT NETTEN

### SUMMARY

In this documentary, the story of Anne Frank is told through quotations from her diary, unique photographs from the Frank family albums and historical film extracts. It also includes the only film footage of Anne Frank. The film is designed for an audience of both young people and adults and tells not only the story of Anne Frank, her diary, her family and the secret annex, but also of the Second World War and the persecution of the Jews; which makes it an excellent tool in Holocaust education.

**RUNNING TIME** 28 minutes

**LANGUAGES** English, French, Hebrew, Spanish

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Victim in hiding (Jewish teen)

#### HISTORICAL BACKGROUND

Rise of Hitler, Nuremberg Laws, Nazi occupation of the Netherlands (Amsterdam)

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

Amsterdam, the Netherlands

#### CULTURAL/SOCIAL ENVIRONMENT

See "Lesson Module: *Diary of a Young Girl* by Anne Frank on page 62

#### POINT ON TIMELINE

1942-1944 (Refer to "Anne Frank: A Timeline" on page 50)

### MAIN CHARACTERS

- |                |                               |                                 |                    |
|----------------|-------------------------------|---------------------------------|--------------------|
| ▪ Anne Frank   | ▪ Herman van Pels (van Daam)  | ▪ Peter van Pels (van Daam)     | ▪ Miep Gies        |
| ▪ Margot Frank | ▪ Auguste van Pels (van Daam) | ▪ Fritz Pfeffer (Albert Dussel) | ▪ Jan Gies         |
| ▪ Otto Frank   |                               |                                 | ▪ Johannes Kleiman |
| ▪ Edith Frank  |                               |                                 | ▪ Victor Kugler    |
|                |                               |                                 | ▪ Bep Voskuijl     |

### VOCABULARY

- |             |                      |                   |                  |
|-------------|----------------------|-------------------|------------------|
| ▪ Allies    | ▪ Bergen-Belsen      | ▪ deportation     | ▪ Nuremberg Laws |
| ▪ Annex     | ▪ concentration camp | ▪ food ration     | ▪ Transit camp   |
| ▪ Auschwitz | ▪ curfew             | ▪ <i>Judenrat</i> | ▪ Typhus         |
| ▪ Axis      |                      | ▪ neutral         |                  |

### QUESTIONS FOR CONSIDERATION

1. What type of anti-Jewish decrees did Anne describe?
2. How old was Anne when she began her diary?
3. What events forced Anne and her family into hiding?
4. How were Anne and her family and the others able to survive in the secret annex?
5. How was the Diary found?
6. How did Anne, her mother and sister die?
7. What insights did you gain from watching the film?

### WRITING PROMPTS

1. Describe Anne's early life in Germany.
2. Describe the secret annex. How many rooms were there? How many people lived there?
3. Describe Miep. Why do you think she chose to help hide the Frank family and remained a close friend of Otto Frank for the rest of his life?
4. How will you remember Anne?
5. What did you notice about Anne in this documentary that you might now have otherwise known or realized if you had only read her diary?

### RECOMMENDED ACTIVITIES

- **TIMELINE** Page 166
- **RESPONSE JOURNAL** Page 150
- **SECRET ANNEX VIRTUAL TOUR**  
<http://www.annefrank.org/en/Subsites/Home/Virtueel-huis/#/map/>
- **BIOGRAPHY SYNTHESIS** Page 167
- **VOCABULARY SQUARES** Page 162

# LESSON MODULE: “BADGES OF HATE”

## (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

### OVERVIEW

The mandatory “Badges of Hate” were part of the Nazi system used in concentration camps to identify the reason a prisoner had been placed there. The badges were triangles made out of fabric and sewn on jackets or trousers. The Nazis required Jews to wear the yellow Star of David not only in camps, but throughout occupied Europe. In November 1938, following Kristallnacht, the Nazi leader Reinhard Heydrich recommended that the Jews be forced to wear identification badges. The badges were first introduced in Poland 1939. Jews who failed to wear them risked death. The badges were a way to identify, imprison, deprive, starve and ultimately murder the Jews.

Among the first victims of persecution in Nazi Germany were the political opponents, Communists, and trade unionists. Jehovah’s Witnesses refused to serve in the German army or take an oath of obedience to Hitler and they were also targeted. The Nazis also harassed German male homosexuals, whose sexual orientation was considered a hindrance to the expansion of the German population.

The Nazis persecuted those people they considered to be racially inferior. The Nazis promoted hate for Roma (Gypsies) and blacks. Criminals were another group targeted. The categories of prisoners were easily identified by a marking system combining a colored inverted triangle with lettering.

- Criminals were marked with green inverted triangles
- Political prisoners with red inverted triangles.
- Asocials (Roma, nonconformists, vagrants and other groups) black triangles
- Gypsies brown triangles
- Homosexuals pink triangles
- Jehovah’s Witnesses purple triangles
- Jews yellow Star of David

For more information, please see “What did each of the identifying badges mean?” on page 60.

### DISCUSSION QUESTIONS

1. How do you think other people viewed the badges when they saw them worn by their friends and neighbors?
2. How do you think the “Badges of Hate” promoted the Nazi policies of discriminate and hate?
3. How did the “Badges of Hate” promote the Nazis’ ideology of categorizing non-Aryans as racially inferior?
4. What do you think a “Badge of Hate” does to someone’s confidence and way of life?

### RECOMMENDED ACTIVITIES

- **“BADGES OF HATE” WORKSHEET** Page 168
- **IDCARDS** Page 151
- **RESPONSE JOURNAL** Page 150
- **KEY CONCEPT SYNTHESIS** Page 163
- **FRAME OF REFERENCE** Page 160

# LESSON MODULE: “FIRST THEY CAME...”

## BY MARTIN NIEMOELLER

### SUMMARY

Martin Niemoeller was a German pastor and an anti-communist. Niemoeller grew disillusioned with Hitler and became the leader of a resistance group of clergymen opposed to Hitler. Unlike his peers, Niemoeller did not stand down to Hitler. Niemoeller was arrested and imprisoned in concentration camps for seven years. Upon liberation in 1945, he continued his career as both a clergyman and a pacifist advocating for human rights.

### CONTEXT

#### PERSPECTIVE OF AUTHOR

Bystander, Resister, Victim in camp

#### GENRE

poem

#### HISTORICAL BACKGROUND

Rise of Hitler

The poem was first published in 1955. The text is based on Niemoeller's speeches from 1946. The poem was circulated in the United States by civil rights groups and based on speeches from 1946.

#### SETTING

#### GEOGRAPHICAL LOCATION(S):

Germany

#### CULTURAL/SOCIAL ENVIRONMENT

In 1933, the population of Germany was approximately 60 million – ca. 20 million were members of Roman Catholic churches and ca. 40 million were members of Protestant churches. At the time, Europe had a long and widespread legacy of anti-Semitism that was intertwined with Christian history. However, many non-religious factors contributed to German-Christians' acceptance of and affiliation with the Nazis: anti-communism, nationalism, resentment for heavy reparations placed on Germany after World War I, and many other social changes that influenced the behavior and beliefs of many Germans. When the Nazis came to power in Germany a national “Reich Church” was created based on a “Nazified” version of Christianity.

There were members of both Protestant and Catholic churches in Germany that openly supported the Nazis and others who's suspicious grew into anti-Nazi sentiments. According to the United States Holocaust Memorial Museum, “The general tactic by the leadership of both Protestant and Catholic churches in Germany was caution with respect to protest and compromise with the Nazi state leadership where possible. There was criticism within both churches of Nazi racialized ideology and notions of “Aryanism,” and movements emerged in both churches to defend church members who were considered “non-Aryan” under Nazi racial laws (e.g., Jews who had converted). Yet throughout this period there was virtually

no public opposition to anti-Semitism or any readiness by church leaders to publicly oppose the regime on the issues of anti-Semitism and state-sanctioned violence against the Jews. There were individual Catholics and Protestants who spoke out on behalf of Jews, and small groups within both churches that became involved in rescue and resistance activities.” (United States Holocaust Memorial Museum, 2012)

### POINT ON TIMELINE 1946

#### VOCABULARY

- |             |                  |                 |              |
|-------------|------------------|-----------------|--------------|
| ▪ Bystander | ▪ discrimination | ▪ Concentration | ▪ Prejudice  |
| ▪ Communism | ▪ civil right    | camp            | ▪ resistance |

#### QUESTIONS FOR CONSIDERATION

1. At the end of the poem, why is there no one left to speak for the narrator? (Moger, 1998)
2. Would a Holocaust have happened if more people spoke up?
3. What other events in history are there were people remained silent and when people spoke up?
4. How do people’s moral choices influence events?

#### WRITING PROMPTS

1. Write about a time you stood up for something you thought was right or about a time you looked the other way.
2. Identify another figure from history or current who is a pacifist. How does he/she stand up for human rights? What core beliefs does he/she represent?
3. Write about what freedom means to you in your life. What happens if you lose it?

# LESSON MODULE: “NUREMBERG RACIAL LAWS, 1935”

## (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

### BACKGROUND

The anti-Jewish boycott and other such measures enacted in Germany by the Nazis beginning in 1933 raised the question: who is a Jew? At their annual rally held in Nuremberg in September 1935, Nazi party leaders announced new laws that institutionalized many of the racial theories underpinning Nazi ideology. The so-called Nuremberg Race Laws were the cornerstone of the legalized persecution of Jews in Germany, excluding them from Reich citizenship and prohibiting them from marrying or having sexual relations with persons of “German or German-related blood.” Ancillary ordinances to these laws deprived German Jews of most political entitlements, including the right to vote or hold public office.

The Nuremberg Race Laws represented a major shift from traditional anti-Semitism, which defined Jews by religious belief, to a conception of Jews as members of a race, defined by blood and by lineage. For this reason, the Nuremberg Race Laws did not identify a “Jew” as someone with particular religious convictions but, instead, as someone with three or four Jewish grandparents. Many Germans who had not practiced Judaism or who had not done so for years found themselves caught in the grip of Nazi terror. Even people with Jewish grandparents who had converted to Christianity could be defined as Jews.

Like everyone in Germany, Jews were required to carry identity cards, but the government added special identifying marks to theirs: a red “J” stamped on them and new middle names for all those Jews who did not possess recognizably “Jewish” first names – “Israel” for males, “Sara” for females. Such cards allowed the police to identify Jews easily. (United States Holocaust Memorial Museum, 2012)

### REICH CITIZENSHIP LAW OF SEPTEMBER 15, 1935

(Translated from *Reichsgesetzblatt I*, 1935, p. 1146.)

The Reichstag has unanimously enacted the following law, which is promulgated herewith:

#### Article 1

1. A subject of the state is a person who enjoys the protection of the German Reich and who in consequence has specific obligations toward it.
2. The status of subject of the state is acquired in accordance with the provisions of the Reich and the Reich Citizenship Law.

#### Article 2

1. A Reich citizen is a subject of the state who is of German or related blood, and proves by his conduct that he is willing and fit to faithfully serve the German people and Reich.
2. Reich citizenship is acquired through the granting of a Reich citizenship certificate.
3. The Reich citizen is the sole bearer of full political rights in accordance with the law.

#### Article 3

The Reich Minister of the Interior, in coordination with the Deputy of the Führer, will issue the legal and administrative orders required to implement and complete this law.

Nuremberg, September 15, 1935

At the Reich Party Congress of Freedom

The Führer and Reich Chancellor

[signed] Adolf Hitler

The Reich Minister of the Interior  
[signed] Frick

(United States Holocaust Memorial Museum, 2012)

## **LAW FOR THE PROTECTION OF GERMAN BLOOD AND GERMAN HONOR OF SEPTEMBER 15, 1935**

(Translated from *Reichsgesetzblatt I*, 1935, pp. 1146-7.)

Moved by the understanding that purity of German blood is the essential condition for the continued existence of the German people, and inspired by the inflexible determination to ensure the existence of the German nation for all time, the Reichstag has unanimously adopted the following law, which is promulgated herewith:

### **Article 1**

1. Marriages between Jews and subjects of the state of German or related blood are forbidden. Marriages nevertheless concluded are invalid, even if concluded abroad to circumvent this law.
2. Annulment proceedings can be initiated only by the state prosecutor.

### **Article 2**

Extramarital relations between Jews and subjects of the state of German or related blood are forbidden.

### **Article 3**

Jews may not employ in their households female subjects of the state of German or related blood who are under 45 years old.

### **Article 4**

1. Jews are forbidden to fly the Reich or national flag or display Reich colors.
2. They are, on the other hand, permitted to display the Jewish colors. The exercise of this right is protected by the state.

### **Article 5**

1. Any person who violates the prohibition under Article 1 will be punished with a prison sentence.
2. A male who violates the prohibition under Article 2 will be punished with a jail term or a prison sentence.
3. Any person violating the provisions under Articles 3 or 4 will be punished with a jail term of up to one year and a fine, or with one or the other of these penalties.

### **Article 6**

The Reich Minister of the Interior, in coordination with the Deputy of the Führer and the Reich Minister of Justice, will issue the legal and administrative regulations required to implement and complete this law.

### **Article 7**

The law takes effect on the day following promulgation, except for Article 3, which goes into force on January 1, 1936.

Nuremberg, September 15, 1935  
At the Reich Party Congress of Freedom

The Führer and Reich Chancellor  
[signed] Adolf Hitler

The Reich Minister of the Interior  
[signed] Frick

The Reich Minister of Justice  
[signed] Dr. Gürtner

The Deputy of the Führer  
[signed] R. Hess

(United States Holocaust Memorial Museum, 2012)

### COMMON QUESTIONS

**1. How did they know who was Jewish?**

Eventually Jews in Germany were locatable through census records. In other countries, Jews might be found via synagogue membership lists, municipal lists or more likely through mandatory registration and information from neighbors or local civilians and officials.

**2. Wasn't one of Hitler's relatives Jewish?**

There is no historical evidence to suggest that Hitler was Jewish. Recent scholarship suggests that the rumors about Hitler's ancestry were circulated by political opponents as a way of discrediting the leader of an anti-Semitic party. These rumors persist primarily because the identity of Hitler's paternal grandfather is unknown; rumors that this grandfather was Jewish have never been proven.

**3. Why were the Jews singled out for extermination?**

The explanation of the Nazis' hatred of Jews rests on their distorted worldview, which saw history as a racial struggle. They considered the Jews a race whose goal was world domination and who, therefore, were an obstruction to "Aryan" dominance. They believed that all of history was a fight between races, which should culminate in the triumph of the superior "Aryan" race. Therefore, they considered it their duty to eliminate the Jews, whom they regarded as a threat. In their eyes, the Jews' racial origin made them habitual criminals who could never be rehabilitated and were hopelessly corrupt and inferior. There is no doubt that other factors contributed toward Nazi hatred of Jews and their distorted image of the Jewish people. These included the centuries-old tradition of Christian anti-Semitism, which propagated a negative stereotype of Jews as murderers of Christ, agents of the devil, and practitioners of witchcraft. Also significant was the political anti-Semitism of the latter half of the 19th and early part of the 20th centuries, which singled out Jews as a threat to the established order of society. These combined to point to Jews as a target for persecution and ultimate destruction by the Nazis.

(United States Holocaust Memorial Museum)



# LESSON MODULE: *CONFRONTING HATRED* *TEACHING ABOUT ANTI-SEMITISM* (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

## OVERVIEW

The purpose of these educational modules is to help students learn about the following themes:

- Being an Outsider » page 115
- Fighting Prejudice » page 117
- Holocaust Denial & Hate Speech » page 119
- Propaganda & Media » page 122
- Religion & Identity » page 124
- Rescue & Resistance » page 126

Each module is divided into six sections:

- Episodes from the Museum's Voices on Anti-Semitism series relevant to the theme;
- Rationale, which explains why this theme is important today;
- History, which connects the Holocaust to the theme and can be a resource to use with students;
- Questions for Discussion or Writing;
- Activities for students

## OBJECTIVE

As a teaching resource, the modules:

- Illustrate the existence and broad impact of contemporary anti-Semitism;
  - Demonstrate the ongoing relevance of the Holocaust to law, faith, the arts, and other areas;
- and

Introduce, punctuate, or end sections of study; as homework or in-class listening.

## SUMMARY

Transcripts of each interview are available at <http://holocaust.georgia.gov/teaching-guide>

### DISC 1

- 1 - Introduction
- 2- **Ruth Bader Ginsburg**, US Supreme Court justice
- 3- **Brigitte Zypries**, minister of justice, Federal Republic of Germany
- 4- **Gregory S. Gordon**, director, Center for Human Rights and Genocide Studies, University of North Dakota
- 5- **Christopher Browning**, professor of history, University of North Carolina at Chapel Hill
- 6- **Errol Morris**, documentary filmmaker
- 7- **Father Patrick Desbois**, president of the Catholic-Jewish organization Yahad-In Unum
- 8- **Deborah Lipstadt**, professor of modern Jewish history and Holocaust studies, Emory University
- 9- **Imam Mohamed Magid**, president, Islamic Society of North America
- 10- **Alan Dershowitz**, professor of law, Harvard University
- 11- **Laurel Leff**, associate professor of journalism, Northeastern University
- 12- **David Pilgrim**, founder, Jim Crow Museum, Ferris State University
- 13- **Margaret Lambert**, athlete, 1936 German Olympic team
- 14- **Ladan Boroumand**, founder, Omid: A Memorial in Defense of Human Rights in Iran

- 15- **danah boyd**, fellow, Berkman Center for Internet & Society, Harvard University
- 16- Closing credits and additional resources

### **DISC 2**

- 1- Introduction
- 2- **Madeleine K. Albright**, former U.S. Secretary of State
- 3- **Father John Pawlikowski**, professor of social ethics, Catholic Theological Union
- 4- **Rabbi Gila Ruskin**, Temple Adas Shalom, Havre de Grace, Maryland
- 5- **Ray Allen**, basketball player, Boston Celtics
- 6- **Sadia Shepard**, author and scholar of religions
- 7- **Reza Aslan**, author and documentary filmmaker
- 8- **Ilan Stavans**, professor of Latin American and Latino culture, Amherst College
- 9- **Jeffrey Goldberg**, correspondent, The Atlantic
- 10- **Sara Bloomfield**, director, United States Holocaust Memorial Museum
- 11- **Andrei Codrescu**, poet and commentator
- 12- **Navila Rashid**, student, University of the Sciences in Philadelphia
- 13- **Elie Wiesel**, Nobel Peace laureate
- 14- Closing credits and additional resources

### **DISC 3**

- 1- Introduction
- 2- **Rabbi Marc Schneier and Russell Simmons**, president and chairman, The Foundation
- 3- **Helen Jonas**, Holocaust survivor
- 4- **Robert Satloff**, executive director, Washington Institute for Near East Policy
- 5- **Samia Essabaa**, high school teacher, Noisy-le-Sec, France
- 6- **Xu Xin**, director, Glazer Institute of Jewish Studies, Nanjing University, China
- 7- **Eboo Patel**, founder and president, Interfaith Youth Core
- 8- **Judea Pearl**, president, Daniel Perl Foundation
- 9- **Daniel Libeskind**, architect
- 10- **Cornel West**, professor of religion, Princeton University
- 11- **Frank Meeink**, former skinhead
- 12- **Col. Edward B. Westermann**, former commander, Lackland Air Force Base, Texas
- 13- **Sayana Ser**, student outreach coordinator, Documentation Center of Cambodia, Phnom Penh
- 14- **John Mann**, member of Parliament, United Kingdom
- 15- Closing credits and additional resources

# LESSON MODULE: *CONFRONTING HATRED* *- BEING AN OUTSIDER* (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

## OBJECTIVE

This educational module aims to help students think more deeply about what it means to be an outsider.

## EPISODES

**ANDREI CODRESCU** – disc 2, track 11: Born in Transylvania just after the Holocaust, Codrescu immigrated to the United States as a teenager and eventually settled in New Orleans. Through the evolution of his now-famous surname, Codrescu reveals something about his own identity as a Jew, a poet, and an immigrant.

**SAMIA ESSABAA** – disc 3, track 5: Samia Essabaa was born in France to Moroccan and Tunisian parents. A Muslim, shaped by both Arabic and French culture, Essabaa often feels she can relate to her students, many of whom are from Africa and the Caribbean. A believer in hands-on learning, she takes her classes to Auschwitz, where they learn not only about history, but about humanity and community.

**DAVID PILGRIM** – disc 1, track 12: In 1996, David Pilgrim established the Jim Crow Museum at Ferris State University in Michigan. As the university's Chief Diversity Officer and a professor of sociology, one of Pilgrim's goals is to use objects of intolerance to teach about tolerance.

**SADIA SHEPARD** – disc 2, track 6: Sadia Shepard's book *The Girl from Foreign* documents her travels to India to connect with the tiny Jewish community there and to unlock her family's history. The trip and the book have given her unique insights into the relationships among Jews, Muslims, and Hindus in India.

**ILAN STAVANS** – disc 2, track 8: Ilan Stavans has long thought of himself as an outsider, first as a Jew growing up in Mexico and now as a Mexican living in America.

## RATIONALE

Almost everyone, at one point in his or her life, has felt like an outsider. Most people would agree that this state of being is difficult and that drawing positives from the experience is even more challenging. The state of being an outsider is discussed frequently in the Voices on Anti-Semitism podcast series because anti-Semitism, racism, and other forms of hatred have affected many of the individuals featured in the episodes. These people are working to prevent the exclusion of others by drawing from their own experiences as outsiders. Specific examples of podcasts dealing with this topic are Ilan Stavans, who discusses his childhood as a Jew in Mexico, David Pilgrim, who started the Jim Crow Museum, and Andrei Codrescu, a Jewish poet and commentator, who was encouraged to change his name to publish in Romania.

## HISTORY

Being a member of a group on the “outside” of a society can be dangerous. At their annual party rally held in Nuremberg in September 1935, the Nazi leaders announced new laws that institutionalized many of the racial theories prevalent in Nazi ideology. These Nuremberg Laws excluded German Jews from Reich citizenship and prohibited them from marrying or having sexual relations with persons of “German or German-related blood.” The Nuremberg Laws did not identify a Jew as someone with particular religious beliefs. Instead, the first amendment to the Nuremberg Laws defined anyone who had three or four Jewish grandparents as a Jew, regardless of whether that

individual recognized himself or herself as a Jew or belonged to the Jewish religious community. Other regulations reinforced the message that Jews were outsiders in Germany; for example, in December 1935, the Reich Propaganda Ministry issued a decree forbidding Jewish soldiers to be named in World War I memorials as among the dead.

Exclusionary methods did not end with the Holocaust. In April 1994, extremist leaders of Rwanda's Hutu majority launched a campaign of extermination against the country's Tutsi minority. In 100 days, as many as 800,000 people were murdered and hundreds of thousands of women were raped. The genocide ended in July 1994, when the Rwandan Patriotic Front, a Tutsi-led rebel force, pushed the extremists and their genocidal interim government out of the country. The consequences of the genocide continue to be felt. It left Rwanda devastated, hundreds of thousands of survivors traumatized, the country's infrastructure in ruins, and over 100,000 accused perpetrators imprisoned. Justice and accountability, unity and reconciliation remain elusive.

### QUESTIONS TO CONSIDER – WRITING PROMPTS

1. In what ways do the people interviewed in the Voices on Anti-Semitism podcast series see themselves as outsiders?
2. Do you identify with several different groups, as Sadia Shepard does?
3. What are some ways in which Ilan Stavans has dealt with being an outsider, first as a child growing up in Mexico and then as an adult living in the United States?
4. Andrei Codrescu made sacrifices because of his religion. Describe some sacrifices that you have made because of your religion or culture.
5. Samia Essabaa witnessed tension in her classroom and did something positive to diffuse it. What steps could you take to encourage greater inclusion in society?
6. At times, “outsider” status can evolve into something positive, like David Pilgrim’s Jim Crow Museum. Describe some other positives that could evolve from being seen as or feeling like an “outsider.”

### SUGGESTED ACTIVITIES

- **CREATE YOUR OWN PODCAST INTERVIEW:** Students interview each other about a time in which they felt like outsiders. What surrounding factors influenced their treatment? What influenced how they responded?
- **GROUP ACTIVITY** (page 145): In groups, students examine how the individuals in the Voices on Anti-Semitism episodes have coped with their status as “outsiders.”
- **PHOTO ACTIVITY** (page 146): Using quotations from the podcast series, students portray their thoughts and feelings about that quotation through photographs selected from the United States Holocaust Memorial Museum’s Photo Archive database.

# LESSON MODULE: *CONFRONTING HATRED* *- FIGHTING PREJUDICE* (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

## OBJECTIVE

This educational module aims to teach students about fighting prejudice.

## EPISODES

**RAY ALLEN** – disc 2, track 5: Ray Allen has visited the United States Holocaust Memorial Museum several times since it opened; each time he brings a different friend, teammate, or coach. The Museum, Allen says, has a message for everyone and lessons about prejudice that are universally relevant.

**DANAH BOYD** – disc 1, track 15: As a researcher for Microsoft and a fellow at Harvard's Berkman Center for Internet & Society, danah boyd looks at how young people interact with social network sites, like Facebook and MySpace. Her research has led her to develop interesting observations about the nature of hate speech on the internet and tactics for combating it.

**JUDEA PEARL** – disc 3, track 8: Judea Pearl, father of slain journalist Daniel Pearl, describes himself as a soldier battling the tsunami of hatred that has defined the twenty-first century.

**CORNEL WEST** – disc 3, track 10: Cornel West encourages us to acknowledge our prejudices, rather than to pretend that they don't exist. He says that we must then formulate strategies to move to a higher moral ground.

**XU XIN** – disc 3, track 8: Professor Xu Xin has spent 40 years at Nanjing University—as an undergrad, a grad student, and currently as director of the Glazer Institute of Jewish Studies. He teaches new generations of Chinese students about Jewish history, culture, and the lessons of the Holocaust.

## RATIONALE

The Holocaust is an example of prejudice and discrimination taken to the extreme. One can see its legacy in the efforts of some postwar activists to combat religious, racial, ethnic, and gender stereotypes. Stunned by the atrocities in Europe, many Americans turned to the fight against prejudice and discrimination at home. Unfortunately, prejudice continues today.

Tenacious individuals from a variety of backgrounds are fighting prejudice in all its forms. The Voices on anti-Semitism podcast series is designed to bring together a variety of distinguished leaders of different backgrounds to comment on why anti-Semitism matters today. These leaders include Judea Pearl, whose son Daniel Pearl was kidnapped and killed by racial extremists in Pakistan; Cornel West, who encourages acknowledgement of prejudices, rather than pretending they don't exist; and danah boyd, who discusses tactics for combating internet hate.

## HISTORY

Jews were racially targeted for persecution in Nazi Germany and in German-controlled Europe. The Nazis believed that Germans were “racially superior” and that the Jews, deemed “inferior,” were a threat to the so-called German racial community. Also targeted because of their perceived “racial inferiority” were Roma (Gypsies), the disabled, and some of the Slavic peoples (Poles, Russians, and others).

In addition to racially targeted victims, the Germans persecuted, incarcerated in concentration camps, and killed real and perceived political opponents of the Nazi regime inside Germany. These included Communists, Socialists, Jehovah's Witnesses, and homosexuals. Nazi ideology identified a

multitude of enemies and led to the systematic persecution and murder of many millions of people, both Jews and non-Jews.

### QUESTIONS TO CONSIDER – WRITING PROMPTS

1. Judea Pearl created a program intended to promote cross-cultural understanding. What can you do to promote cross-cultural understanding?
2. Ray Allen believes the Holocaust Museum is significant for everyone. How do you find meaning in the lessons of the Holocaust?
3. Why does Cornel West think it important for us to acknowledge our own prejudices instead of just ignoring them?
4. danah boyd explains that internet hate has shown young people that issues of prejudice have not been solved, which has spurred them to become activists for tolerance.
  - a. How can you become an activist for tolerance? What can you do to encourage others?
5. Xu Xin believes that anti-Semitism will come to China one way or another.
  - a. What does this say about the spread of anti-Semitism?
  - b. What does this say about the importance of fighting anti-Semitism and other prejudices?

### SUGGESTED ACTIVITIES

- **CREATE YOUR OWN PODCAST INTERVIEW:** Students discuss how they can fight the prejudices they see today.
- **GROUP ACTIVITY** (page 145): In groups, students examine in-depth what the individuals in the Voices on Anti-Semitism episodes are doing to fight prejudice
- **PHOTO ACTIVITY** (page 146): Using quotations from the podcast series, students portray their thoughts and feelings about that quotation through photographs selected from the United States Holocaust Memorial Museum's Photo Archive database.
- **PRESS CONFERENCE ACTIVITY** (page 147) Students simulate a press conference in which they present on what the person assigned to them is doing to fight prejudice.

## LESSON MODULE: *CONFRONTING HATRED* *-HOLOCAUST DENIAL AND HATE SPEECH* (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

### OBJECTIVE

This educational module aims to teach students about Holocaust denial and hate speech.

### EPISODES

**LADAN BOROUMAND** – disc 1, track 14: Following an international meeting of Holocaust deniers in Tehran in 2006, Iranian exile Ladan Boroumand published a statement deploring the fact that denial of the Holocaust has become a propaganda tool for Iran's leaders today.

**DEBORAH LIPSTADT** – disc 1, track 8: When Holocaust denier David Irving sued Deborah Lipstadt for libel in a British court, she experienced what she called "the world of difference between reading about anti-Semitism and hearing it up close and personal."

**FRANK MEEINK** – disc 3, track 11: In his book *Autobiography of a Recovering Skinhead*, Frank Meeink describes with brutal honesty his descent into bigotry and violence as a teenage neo-Nazi. Through some surprising personal encounters, Meeink came to reject his beliefs and become an advocate for tolerance and diversity.

**ERROL MORRIS** – disc 1, track 6: Errol Morris makes documentaries that investigate the past, focusing on small details and questioning why people do what they do. In his film *Mr. Death*, Morris looks closely at Fred Leuchter, an engineer who became an expert witness to Holocaust deniers.

**BRIGITTE ZYPRIES** – disc 1, track 3: As Germany's Justice Minister, Brigitte Zypries is responsible for upholding justice, rights, and democracy in her country. Zypries explains why her government passed a law making Holocaust denial a criminal offense and why that law is important.

### RATIONALE

Holocaust deniers want to debate the very existence of the Holocaust as a historical event and want to be seen as legitimate scholars arguing a historical point. Because legitimate scholars do not doubt that the Holocaust happened, such assertions play no role in historical debates. Although deniers insist that the Holocaust as myth is a reasonable topic of discussion, it is clear in light of the overwhelming evidence that the Holocaust happened that the debate the deniers proffer is more about anti-Semitism and hate politics than it is about history. Scholars, survivors, activists, and leaders around the world work to combat Holocaust denial, and some are included in the *Voices on Anti-Semitism* podcast series. *Voices on Anti-Semitism* is designed to bring together a variety of distinguished leaders of different backgrounds to comment on why anti-Semitism and hatred matters today. Featured podcasts include Deborah Lipstadt, who won a notable court case against David Irving, a convicted Holocaust denier; Errol Morris, who made a documentary looking closely at Fred Leuchter, an engineer who became an expert witness to Holocaust deniers; and Brigitte Zypries, who explains why her government passed a law making Holocaust denial a criminal offense and why that law is important.

### HISTORY

Holocaust denial and minimization or distortion of the facts of the Holocaust is a form of anti-Semitism. Holocaust deniers ignore the overwhelming evidence of the event and insist that the Holocaust is a myth invented by the Allies, the Soviet communists, and the Jews for their own ends. According to the deniers' "logic" the Allies needed the "Holocaust myth" to justify their occupation of Germany in 1945 and the "harsh" persecution of Nazi defendants.

Holocaust deniers assert that if they can discredit one fact about the Holocaust, the whole

history of the event can be discredited as well. They ignore the evidence of the historical event and make arguments that they say negate the reality of the Holocaust in its entirety. Some Holocaust deniers argue that, since there is neither a single document that outlines the Holocaust nor a signed document from Hitler ordering the Holocaust, the Holocaust itself is a hoax.

Holocaust denial on the Internet is especially a problem because of the ease and speed with which such misinformation can be disseminated. In the United States, where the First Amendment to the Constitution ensures freedom of speech, it is not against the law to deny the Holocaust or to propagate Nazi and anti-Semitic hate speech. European countries such as Germany and France have criminalized denial of the Holocaust and have banned Nazi and neo-Nazi publications. The Internet is now the chief source of Holocaust denial and the chief means of recruiting for Holocaust denial organizations.

### QUESTIONS TO CONSIDER – WRITING PROMPTS

1. Explain what Deborah Lipstadt means when she says “to claim to be neutral is to participate in the evil” in respect to Holocaust denial.
2. Ladan Boroumand discusses the use of Holocaust denial as a propaganda tool.
3. Discuss the dangers of using state-sanctioned teaching of contempt and hatred.
4. Why would someone who wanted to gain support from a large population use Holocaust denial as a propaganda tool?
5. Former skinhead Frank Meeink talks about his past and how he came to reject bigotry and violence. What does it take to let go of hate?
6. Brigitte Zypries, on the other hand, states: “In Germany, freedom of expression is a central basic right, same as in the United States. And it’s protected by the German Constitution as well. But however this basic right is not granted without restriction. Our Federal Constitutional Court has ruled that the ban on Holocaust denial does not violate this basic right of freedom of expression.”
7. Discuss the benefits and implications of having laws in place that make the denial of the Holocaust illegal.
8. Do you agree with Zypries’ views? Why?
9. Would curbing free speech prevent or curb genocide or violence?
10. Errol Morris presents several thought-provoking questions in his interview. Discuss the following:
11. “How else do you describe a man [Leuchter] like this but to describe him as an anti-Semite? I found it interesting to try to ask the question: okay he’s an anti-Semite, but what do we mean by that? ... what does it mean? What does it mean when we talk about the Germans as being anti-Semitic? Were they all the same? What were the differences?”
12. In his interview, Morris raises another important concept: the need to re-examine history in a responsible, non-political, and academically sound manner to advance scholarship. He states:
13. “...part of as I conceive history is rediscovering history again and again and again and again. There is no historical subject so sacrosanct—and that includes the Holocaust—that it should not be examined, re-examined. History should never be considered as some kind of recitation of dead facts. It, for all of us, should be a process of endless discovery and rediscovery. Properly considered history is an investigation, a personal investigation as well as an investigation that involves many, many, many people. ...I think it’s absolutely essential for us to understand history, and to look at history, and to think about history.”
14. How would you “rediscover” history in a responsible, non-political, and academically sound manner?
15. Is it acceptable to re-examine the Holocaust in this way? Does this process imply denial of the Holocaust? Could examination of the Holocaust from different perspectives (for example, gender) have the power to offend?
16. How does ongoing scholarly examination of the Holocaust help us to better understand it?



17. Why is it important to continue to do historical research?

### SUGGESTED ACTIVITIES

- **CREATE YOUR OWN PODCAST INTERVIEW:** Students discuss how hate speech has affected them or how to combat Holocaust denial.
- **GROUP ACTIVITY** (page 145): In groups, students examine in-depth what the individuals in the Voices on Anti-Semitism episodes are doing to combat Holocaust denial and hate speech.
- **PHOTO ACTIVITY** (page 146): Using quotations from the podcast series, students portray their thoughts and feelings about that quotation through photographs selected from the United States Holocaust Memorial Museum's Photo Archive database.
- **PRESS CONFERENCE ACTIVITY** (page 147): Students simulate a press conference in which they present what the person assigned to them is doing to fight Holocaust denial and hate speech.

# LESSON MODULE: *CONFRONTING HATRED* *- PROPAGANDA AND MEDIA* (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

## OBJECTIVE

This educational module aims to teach students about propaganda and media.

## EPISODES

**ALANDERSHOWITZ** – disc 1, track 10: Alan Dershowitz is concerned over what he views as a rising tide of anti-Semitic speech on American college campuses.

**MARGARET LAMBERT** – disc 1, track 13: In 1936, Margaret Lambert was poised to win a medal at the Berlin Olympic Games. Just one month before the Olympics began, Lambert was informed by the Reich Sports Office that she would not be allowed to compete.

**LAUREL LEFF** – disc 1, track 11: In examining how the New York Times could have missed—or dismissed—the significance of the annihilation of Europe's Jews, Laurel Leff found many universal lessons for contemporary journalists.

**DAVID PILGRIM** – disc 1, track 12: In 1996, David Pilgrim established the Jim Crow Museum at Ferris State University in Michigan. As the university's Chief Diversity Officer and a professor of sociology, one of Pilgrim's goals is to use objects of intolerance to teach about tolerance.

## RATIONALE

Propaganda is biased information designed to shape public opinion and behavior. It simplifies complicated issues or ideology for popular consumption, is always biased, and is geared to achieving a particular end. Its purpose is not solely negative, as demonstrated by the frequent use of slogans and symbols in election or health care campaigns. Propaganda is often transmitted to the public through various media, drawing upon techniques and strategies used in advertising, public relations, communications, and mass psychology. The real danger of propaganda lies when competing voices are silenced. Using the internet and bypassing respected media outlets, propagandists have been able to transmit their messages to a wider audience. It is important to fight against the hateful and racist messages that propaganda can carry. There are responsible citizens who are already doing so, some of whom are represented in the Voices on Anti-Semitism podcast series. Voices on Anti-Semitism is designed to bring together a variety of distinguished leaders of different backgrounds to comment on why anti-Semitism and hatred matters today. Propaganda and its negative effects are discussed in depth in this series, through Margaret Lambert, who was used as a propaganda tool by Hitler in the 1936 Olympics; Laurel Leff, who encourages journalistic responsibility; and David Pilgrim, who started a museum on Jim Crow and anti-black propaganda.

## HISTORY

Propaganda served as an important tool to win over the majority of the German public who had not supported Adolf Hitler and to push forward the Nazis' radical program, which required the acquiescence, support, or participation of broad sectors of the population. The Ministry of Public Enlightenment and Propaganda, headed by Joseph Goebbels, ensured that the Nazi message was successfully communicated through art, music, theater, films, books, radio, educational materials, and the press. Goebbels' goal was to manipulate and deceive the German population and the outside world. He and other propagandists preached an appealing message of national unity and a utopian future that resonated with millions of Germans. At the same time, they waged campaigns that facilitated the persecution of Jews and others excluded from the Nazi vision of the "National

Community.” Propagandists often targeted youth audiences because they knew that if Nazism was going to be everlasting, they would need to look to the future—the children. The message directed toward them was that the Party was a movement of youth: dynamic, resilient, forward-looking, and hopeful. Many German young people were won over to Nazism in the classroom and through extracurricular activities.

Anti-Semitic messages were frequently broadcast over the radio and print in newspapers in Nazi Germany. In 1923, Julius Streicher established his virulently anti-Semitic newspaper, *Der Stürmer* (The Stormtrooper). In 1938, Streicher’s *Stürmer* reached its highpoint in terms of circulation; his successful publishing house of the same name (*Stürmer-Verlag*) produced, among other works, a host of anti-Semitic children’s literature, including the infamous *Giftpilz* (The Poisonous Mushroom). Because the lies of propaganda were so widespread, many under German control believed them. Propaganda messages portrayed Jews as an “alien race” that fed off the host nation, poisoned its culture, seized its economy, and enslaved its workers and farmers. This made it easier for citizens to turn a blind eye to the persecution and murder of the Jews and other victims of Nazi brutality.

### QUESTIONS TO CONSIDER – WRITING PROMPTS

1. What are some potential risks of propaganda?
2. Mark Potok discusses the devastating effect that propaganda from small hate groups is having today in America.
  - a. What current social conditions encourage and allow these lies to spread?
3. How was Margaret Lambert used as a Nazi propaganda tool? What are some contemporary analogies?
4. Alan Dershowitz sees a new type of propaganda developing, one used to dehumanize and demonize people and countries one dislikes.
  - a. What are other examples of this new form of propaganda?
  - b. Do we have a responsibility to act when confronted with this type of hatred? Please explain.
5. Laurel Leff explains how the Holocaust was “buried” in the New York Times.
  - a. Why did this happen?
  - b. In what ways does it happen today?
6. David Pilgrim discusses propaganda against African Americans in the United States.
  - a. Discuss his motivations for collecting “objects of intolerance”?
7. What prevents a society and its citizens from being misled by propaganda?
8. How can you recognize propaganda?
9. What role do the media play in a democratic society?
  - a. What elements of that role are important to you?
10. Who can weaken or obstruct the role of the media in a democracy and how can they do it?

### SUGGESTED ACTIVITIES

- **CREATE YOUR OWN PODCAST INTERVIEW:** Students discuss the role of propaganda in the media today.
- **GROUP ACTIVITY** (page 145): In groups, students examine in-depth how the individuals in the Voices on Anti-Semitism episodes have been affected by propaganda in the media.
- **PHOTO ACTIVITY** (page 146): Using quotations from the podcast series, students portray their thoughts and feelings about that quotation through photographs selected from the United States Holocaust Memorial Museum’s Photo Archive database.
- **PROPAGANDA IMAGE ANALYSIS ACTIVITY:** Deconstructs Nazi propaganda images.  
[http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/propaganda/image\\_analysis/](http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/propaganda/image_analysis/)

## LESSON MODULE: *CONFRONTING HATRED* *-RELIGION AND IDENTITY* (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

### OBJECTIVE

This educational module aims to teach students about religion and identity.

### EPISODES

**IMAM MOHAMED MAGID** – disc 1, track 9: Imam Mohamed Magid takes a strong stand against anti-Semitism and Holocaust denial and believes it's important for other Muslim leaders to do so as well.

**EBOO PATEL** – disc 3, track 7: Eboo Patel insists that it is not enough for young people to unlearn the hatreds of previous generations. In bringing them together to serve their communities, Patel hopes that they will become the architects of greater religious understanding.

**FATHER JOHN PAWLIKOWSKI** – disc 2, track 3: For more than forty years, Father John Pawlikowski has urged Catholics and others to confront the long history of Christian anti-Semitism.

**RABBI GILA RUSKIN** – disc 2, track 4: At the age of 50, Rabbi Gila Ruskin left her pulpit position to teach Jewish studies at an urban-Baltimore Catholic school with a historically African American student body. The experience led Ruskin to appreciate the many ways that Jews and African Americans can come together through a shared history of oppression and, she says, a commitment to prophetic ideals.

**COLONEL EDWARD WESTERMANN** – disc 3, track 12: Colonel Edward Westermann believes it's important to prepare his cadets to confront morally complicated situations. In a seminar he taught on the Holocaust, Westermann called upon his students to consider carefully the responsibilities of their post.

### RATIONALE

Religious tension exists today around the world. Some people identify very strongly with their religion and at times, this makes it difficult for them to accept the other religious identities surrounding them. This has the potential to lead to serious misunderstandings and even violence. The Voices on Anti-Semitism podcast series is designed to bring together a variety of people of different backgrounds to comment on why anti-Semitism matters today. The individuals represented here come from a wide range of backgrounds and religious affiliation. Specific examples of podcasts on this topic include Imam Mohamed Magid, who stands up against anti-Semitism and Holocaust denial; Father John Pawlikowski, who encourages Catholics and others to confront the long history of Christian anti-Semitism; Rabbi Gila Ruskin, who appreciates the many ways that Jews and African Americans have a shared history; and Colonel Edward Westermann, who prepares his cadets to confront morally complicated situations.

### HISTORY

On numerous occasions in religious history, the language of religious tradition has been used as a weapon of prejudice or violence. The Holocaust raises particular challenges for Christianity because of the centuries of anti-Jewish rhetoric, prejudice, and violence throughout Europe grounded, in part, in Christian understandings of their tradition and teachings. Jesus and his disciples were observant Jews, and Jesus was executed by the Roman government because officials viewed him as a political threat to their rule. Yet as the early Christian church emerged and became aligned with political power, the Jewish population became the target of theologically framed prejudices and stereotypes. Jews were blamed for the crucifixion of Christ; the destruction of the Temple by the Romans and the

scattering of the Jewish people was interpreted as punishment both for past transgressions and for continued failure to abandon their faith and accept Christianity.

Seeking to retain their beliefs and culture, refusing to convert to Christianity, Jews were members of a minority religion on the Christian continent of Europe. There were periods in some countries during which Jews were welcomed but, at a time in which faith was perceived as the principal form of self-identity and intensely influenced both public and private life, Jews found themselves increasingly isolated as outsiders, the objects of violence and discrimination.

The racial anti-Semitism of the National Socialists (Nazis) was a new development that took hatred of Jews to a genocidal extreme, yet it emerged on a continent where anti-Semitism has become deeply embedded in the history and the culture. The Holocaust began with words and ideas: stereotypes, sinister cartoons, and the gradual spread of hatred over hundreds of years.

### QUESTIONS TO CONSIDER – WRITING PROMPTS

1. Father John Pawlikowski speaks about the history of Christian anti-Semitism. How did historical Christian anti-Semitism lay the foundation for the widespread popular support for National Socialism in Germany?
2. Imam Mohamed Magid discusses the importance of interfaith connections.
  - a. What parallels does he see between Christians, Jews, and Muslims?
  - b. What roles do these religions play in fighting anti-Semitism and Holocaust denial?
3. Many of Rabbi Gila Ruskin's students struggled to speak up when they saw wrong-doing. Similarly, Colonel Edward Westermann prepared his cadets to act responsibly in morally complicated situations.
  - a. Consider the lessons imparted to both groups. Why is it important to speak out?
  - b. How do Rabbi Ruskin's and Colonel Westermann's classroom lessons connect to the situation of bystanders during the Holocaust?
4. Discuss the question that Eboo Patel presents in his interview: "Are there religious forces that divide, versus religious forces that unite, and which is stronger?"
  - a. How can you become an "architect of greater religious understanding"?
5. Is religious identity shaped internally, externally, or both? Some people display external markers of religious identity. Discuss the hijab, Roman collar, kippah, and other symbols of religious identity.

### SUGGESTED ACTIVITIES

- **CREATE YOUR OWN PODCAST INTERVIEW:** Students discuss how they identify with religion and how they can strengthen interfaith understanding around them.
- **GROUP ACTIVITY** (page 145): Break the class into small groups and have each group listen and respond to an individual podcast. Afterwards, divide students into new groups such that each has a representative of each podcast. Have each student discuss the viewpoint of their individual. As a group, have them find points of intersection between the individual perspectives.
- **PHOTO ACTIVITY** (page 146):: Using quotations from the podcast series, students portray their thoughts and feelings about that quotation through photographs selected from the United States Holocaust Memorial Museum's Photo Archive database.

# LESSON MODULE: *CONFRONTING HATRED* *- RESCUE AND RESISTANCE* (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

## OBJECTIVE

This educational module aims to teach students about religion and identity

## EPISODES

**CHRISTOPHER BROWNING** – disc 1, track 5: Historian Christopher Browning has written extensively about how ordinary Germans became murderers during the Holocaust. Listen to Browning explain why examining the perpetrators' history matters.

Father Patrick Desbois – disc 1, track 7: In 2004, Father Patrick Desbois set out across Ukraine to locate the sites of mass killings of Jews during the Holocaust. He is motivated in part by the memory of his own grandfather, a French soldier who was deported to Ukraine by the Nazis.

**GREGORY GORDON** – disc 1, track 4: Gregory Gordon helped to prosecute the landmark "media" cases in Rwanda—where hate speech, broadcast over the radio, was directly linked to the genocide of the Tutsi people. Gordon believes that the lessons learned in Rwanda could be applied in Iran and elsewhere, to prevent these incitement tactics from taking hold.

**JOHN MANN** – disc 3, track 14: Although there is not a single Jewish person living in the area British Member of Parliament John Mann represents, he believes it absolutely proper that he serves as chair of the British Parliamentary Committee Against Anti-Semitism.

**SAYANA SER** – disc 3, track 13: Sayana Ser was born in Cambodia in 1981, two years after the fall of dictator Pol Pot. Today, Ser works to help her country heal from that genocide. As part of that effort, Ser decided to translate The Diary of Anne Frank into her native language of Khmer.

## RATIONALE

Preventing and responding to genocide is of critical importance today. Since the Holocaust, genocide has occurred in horrifying instances, in Rwanda, Cambodia, Darfur, and other places, making it necessary for people everywhere to unite to prevent such destruction. Voices on Anti-Semitism is designed to bring together a variety of people from different backgrounds to comment on why anti-Semitism matters today. Anti-Semitism, like other forms of hatred, has caused mass violence and has the potential to lead to devastating outcomes. Specific examples of podcasts dealing with this topic are Gregory S. Gordon, who helped prosecute the landmark “media” cases in Rwanda, where hate speech, broadcast over the radio, was directly linked to the genocide of the Tutsi people; Sayana Ser, who translated The Diary of Anne Frank into her native language Khmer to help fellow Cambodians deal with the aftermath of genocide; and, John Mann, who believes it absolutely proper that he serves as chair of the British Parliamentary Committee Against Anti-Semitism, although there is not a single Jewish person living in the area he represents.

## HISTORY

The word “genocide” is defined as any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- Killing members of the group;
- Causing serious bodily or mental harm to members of the group;
- Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- Imposing measures intended to prevent births within the group;
- Forcibly transferring children of the group to another group.

Raphael Lemkin devoted his life to stopping the spread of genocide. Lemkin, a Jewish lawyer born in 1900 in Poland, fled Europe when the German army invaded and eventually joined the U.S. War Department as an analyst. In his 1944 book, *Axis Rule in Occupied Europe*, Lemkin coined the word “genocide.” On December 9, 1948, the United Nations approved the Convention on the Prevention and Punishment of Genocide.

### QUESTIONS TO CONSIDER – WRITING PROMPTS

1. How will Sayana Ser’s work help her people in dealing with the aftermath of the Cambodian genocide?
2. Gregory S. Gordon and Christopher Browning both discuss how “ordinary men” committed violent acts contributing to genocide.
  - a. Was it easy for these people to carry out such acts?
  - b. Historically, what have been the motivations for committing violent acts and contributing to genocide?
3. John Mann states “the Jewish community is the canary in the cage for all of us, because the racists will never just stop with abusing the Jews.” What does he mean by this statement?
  - a. Compare and contrast this quote with Martin Niemöller’s poem on page 108.
4. What motivates Father Patrick Desbois to carry out his projects in Eastern Europe?
5. How does the work of these people help us to understand genocide today?
6. What can you do to prevent genocide?

### SUGGESTED ACTIVITIES

- **CREATE YOUR OWN PODCAST INTERVIEW:** Students discuss what they think they (or the U.S.) can do to prevent current genocide.
- **GROUP ACTIVITY** (page 145): In groups, students examine in-depth what the individuals in the Voices on Anti-Semitism episodes are doing in response to genocide.
- **PHOTO ACTIVITY** (page 146): Using quotations from the podcast series, students portray their thoughts and feelings about that quotation through photographs selected from the United States Holocaust Memorial Museum’s Photo Archive database.
- **PRESS CONFERENCE ACTIVITY** (page 147): Students simulate a press conference in which they present on what the person assigned to them is doing in response to genocide.

# LESSON MODULE: ID CARDS

## (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

### HISTORY

Visitors to the United States Holocaust Memorial Museum's Permanent Exhibition receive identification cards. These identification cards describe the experiences of people who lived in Europe during the Holocaust. Designed as small booklets to be carried through the exhibition, the cards help visitors to personalize the historical events of the time. The identification cards also are available in the Personal Histories section of the multimedia Wexner Learning Center, located on the Museum's Second Floor.

During the Holocaust, Jews were the primary victims of the Nazis and their collaborators. Approximately six million Jewish men, women, and children were murdered. Roma (Gypsies), persons with physical or mental disabilities, and Slavic peoples also were targeted for destruction. Millions more, including homosexuals, Jehovah's Witnesses, Soviet prisoners of war, and political dissidents, also suffered oppression and death.

The Museum has developed nearly 600 identification cards. Approximately half of them are about Holocaust survivors. These cards describe the experiences of those who hid or were rescued, as well as those who survived internment in ghettos and camps. The other half represent the experiences of people who died. The enclosed set of 37 cards is a small sample of the Museum's collection. The full set of identification cards is available in the Wexner Learning Center. To create the identification cards, a team of five Museum staff members interviewed 130 survivors of the Holocaust. The survivors described their own experiences as well as those of relatives who died during the Holocaust. The identification cards were developed from those interviews and from other oral histories and written memoirs. (United States Holocaust Memorial Museum)

### SUMMARY

Each identification card has four sections. The first section provides a biographical sketch of the person. The second describes the individual's experiences from 1933 to 1939, while the third describes events during the war years. The final section describes the fate of the individual and explains the circumstances—to the extent that they are known—in which the individual either died or survived.

Most of the cards in this set are about individuals who were children (aged ten years or younger) when the Nazis came to power in Germany. The Division of Education chose these cards for classroom use because they describe experiences of people who were close in age to today's middle and high school students.

### METHODOLOGY

- Before incorporating the cards into a unit of study on the Holocaust, educators should review the full set of 38 identification cards to ensure the appropriateness for their students. Some educators have used the cards in conjunction with a Museum visit, others as a stand-alone activity.
- Distribute the cards to students in the classroom.
  - Each student should get at least one card. If there are fewer than 38 students in the class, distribute the extra cards to students so that all cards will be read by a student even if more than one student has to read more than one card.
- Optional: Distribute a copy of the ID Cards Timeline worksheet (page 184) to each student or groups of students.
- After distributing the cards [and accompanying timeline worksheet], encourage students to share their cards with one another by reading aloud.
  - By reading a number of identification cards, students will learn about what happened



to several individuals. This classroom set can effectively introduce some of the events of the Holocaust. It also illustrates the complexity of—and variation among—some people’s experiences.

- Optional: While each student reads aloud, the rest of the classroom can listen for dates with which they can fill in the accompanying timeline worksheet.



### QUESTIONS FOR CONSIDERATION

1. How did geography play a role in each victim’s story?
2. What common themes are there among all those lives described in the full set of ID cards?
3. If you were to visit the United States Holocaust Memorial Museum, how might receiving an ID card similar to this when entering the museum affect how you perceive each exhibit as you walk through the museum?
4. Do you have anything in common with the boy/girl detailed on the ID card(s) you received?
5. Which do you think is more effect in learning about the Holocaust: look at a timeline or reading individual personal stories like those on the ID cards? Why?
6. What is the purpose of the red J? Why do some ID cards have them and others do not?

### WRITING PROMPTS


1. Using the biography on the ID card you received and the relevant dates on the timeline, write a first person diary entry from the perspective of the boy/girl on the ID card
2. Write a letter to the boy/girl on the ID card you received. If he/she did not survive, describe something about the world you would them know about so she/he can see how it has changed since 1945. If he/she survived, describe to them how you felt about their story of survival.
3. What sort of hopes and/or dreams do you think the boy/girl on your ID card had before the Nazis rose to power throughout Europe? Did he/she survive to pursue those dreams?
  - a. If the boy/girl on your ID card did not survive, what do you imagine he/she would be doing now if he/she were alive? What kind of job might they have had? What county do you think he/she would be living in?
  - b. If the boy/girl on your ID card did survive, how do you think their experiences during the Holocaust changed their hopes and dreams?


## BIOGRAPHIES: ID CARDS


<p><b>BERTHA ADLER</b></p> <p>Date of Birth: June 20, 1928</p> <p>Place of Birth: Selo-Solotvina, Czechoslovakia</p> 	<p>Bertha was the second of three daughters born to Yiddish speaking Jewish parents in a village in Czechoslovakia's easternmost province. Soon after Bertha was born, her parents moved the family to Liege, an industrial, largely Catholic city in Belgium that had many immigrants from Eastern Europe. 1933-39: Bertha's parents sent her to a local elementary school, where most of her friends were Catholic. At school, Bertha spoke French. At home, she spoke Yiddish. Sometimes her parents spoke Hungarian to each other, a language they had learned while growing up. Bertha's mother, who was religious, made sure that Bertha also studied Hebrew. 1940-44: Bertha was 11 when the Germans occupied [Belgium] Liege. Two years later, the Adlers, along with all the Jews, were ordered to register and Bertha and her sisters were forced out of school. Some Catholic friends helped the Adlers obtain false papers and rented them a house in a nearby village. There, Bertha's father fell ill one Friday and went to the hospital. Bertha promised to visit him on Sunday to bring him shaving cream. That Sunday, the family was awakened at 5 a.m. by the Gestapo. They had been discovered. Fifteen-year-old Bertha was deported to Auschwitz on May 19, 1944. She was gassed there two days later.</p>
<p><b>INGE AUERBACHER</b></p> <p>Date of Birth: December 31, 1934</p> <p>Place of Birth: Kippenheim, Germany</p> 	<p>Inge was the only child of Berthold and Regina Auerbacher, religious Jews living in Kippenheim, a village in southwestern Germany near the Black Forest. Her father was a textile merchant. The family lived in a large house with 17 rooms and had servants to help with the housework. 1933-39: On November 10, 1938, [Kristallnacht, The Night of Broken Glass] hoodlums threw rocks and broke all the windows of our home. That same day police arrested my father and grandfather. My mother, my grandmother and I managed to hide in a shed until it was quiet. When we came out, the town's Jewish men had been taken to the Dachau concentration camp. My father and grandfather were allowed to return home a few weeks later, but that May my grandfather died of a heart attack. 1940-45: When I was 7, I was deported with my parents to the Theresienstadt ghetto in Czechoslovakia. When we arrived, everything was taken from us, except for the clothes we wore and my doll, Marlene. Conditions in the camp were harsh. Potatoes were as valuable as diamonds. I was hungry, scared and sick most of the time. For my eighth birthday, my parents gave me a tiny potato cake with a hint of sugar; for my ninth birthday, an outfit sewn from rags for my doll; and for my tenth birthday, a poem written by my mother. On May 8, 1945, Inge and her parents were liberated from the Theresienstadt ghetto where they had spent nearly three years. They immigrated to the United States in May 1946.</p>
<p><b>GIDEON BOISSEVAIN</b></p> <p>Date of Birth: June 5, 1921</p> <p>Place of Birth: Amsterdam, Netherlands</p>	<p>Gideon was known affectionately as "Gi" by his family and friends. His parents were descended from the Huguenots, French Protestants who came to the Netherlands in the 16<sup>th</sup> and 17<sup>th</sup> centuries. Gi had two brothers and two sisters, and his father worked in the insurance business. 1933-39: Gi had a large circle of friends, both Christians and Jews, and after school they all liked to get together. He and his friends enjoyed taking bike trips, having parties and playing records. In the mid-1930s his parents joined the Dutch Nazi party because it appeared to them, at first, to offer a good, orderly political system. They quickly abandoned the party, however, when they saw how brutally its members behaved. 1940-42: Gi completed a training course to be an actuary, and was working at an insurance company. Then on May 10, 1940, the Germans invaded the Netherlands, and by the 18<sup>th</sup> German troops had occupied Amsterdam. Gi and his brother began to work for the Dutch resistance. His parents helped to hide Jews. On Sunday, August 2, 1942, Gi and his brother were arrested and imprisoned. Gi was executed by the Nazis on October 1,</p>

## HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE




	1942, along with his brother and 18 other resistance fighters. He was 20 years old.
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<p><b>FRANCOCESANA</b></p> <p>Date of Birth: September 20, 1931</p> <p>Place of Birth: Bologna, Italy</p> 	<p>Franco was born to a Jewish family living in the northern Italian city of Bologna. Even though a fascist leader, Benito Mussolini, came to power in 1922, Bologna's Jews continued to live in safety. Like many Italian Jews, Franco's family was well integrated in Italian society. Franco attended public elementary school. 1933-39: When Franco was 7, Mussolini enforced "racial" laws against the Jews: Franco was expelled from school, and went instead to a Jewish school hastily organized in makeshift quarters in one of Bologna's synagogues. Franco could not understand why he had to leave his friends just because he was Jewish. His father died in 1939, and he moved with his mother and older brother, Lelio, to Turin, where he began religious school. 1940-44: Mussolini was overthrown in July 1943. Two months later, German forces occupied Italy, and gained control of the north, the part where Franco's family and most of Italy's Jews lived. The Italians had been protecting the Jews, but now Germany controlled Italy. The Cesana family went into hiding in the mountains. To evade the Germans, they moved from hut to hut. Lelio joined the Justice and Liberty partisan group. Though only 12, Franco joined as well, proud that so many Jews were fighting in the Italian resistance. Franco was shot by Germans while on a scouting mission in the mountains. His body was returned to his mother on his 13th birthday. He was Italy's youngest partisan.</p>
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<p><b>THOMASELEK</b></p> <p>Date of Birth: December 7, 1924</p> <p>Place of Birth: Budapest, Hungary</p> 	<p>Thomas was born to a Jewish family who moved to Paris when he was 6. His father's outspoken criticism of the fascist government and his affiliation with the Hungarian Communist Party led to the family's expulsion from Hungary in 1930. With the help of his father, a professor of modern languages, Thomas quickly learned French and excelled in school. He had a special interest in poetry and music. 1933-39: Thomas's father often argued against fascism, and he was greatly disturbed when Hitler became the chancellor of Germany in 1933. His father's uneasiness permeated the Eleks' family life. Thomas concentrated on his studies and was admitted to the Louis-le-Grand secondary school, one of the most prestigious in Paris. He was upset to learn that Hungary, his mother country, had instituted anti-Jewish laws. 1940-44: After the Germans occupied France in May 1940, Thomas's mother enlisted in a women's resistance group. Following her example, Thomas joined a progressive students' organization in 1941 and later, with his brother, Bela, joined the armed resistance group, <i>Franc-Tireurs et Partisans</i>. Thomas participated in sabotage actions against the Germans. His group launched numerous grenade attacks, and set fire to a German library on the Left Bank. On July 28, 1943, his unit blew up a convoy of German officers and soldiers, killing 600. Arrested on November 21, 1943, Thomas was tortured and condemned to death. On February 21, 1944, at the age of 20, he was executed by a Nazi firing squad.</p>
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<p><b>MARCUSFASS</b></p> <p>Date of Birth: ca. 1925</p> <p>Place of Birth: Ulanow, Poland</p> 	<p>Marcus, known to his family as Moniek, was one of three children born to a Jewish family in the Polish town of Ulanow. His father worked as a tailor. Ulanow's Jewish community had many of its own organizations and maintained a large library. From the age of 3, Moniek attended a religious school. He started public school when he was 7. 1933-39: In 1935 Moniek's father left for America to find a job so that his family could later join him. He sent money to them while they waited for their emigration papers. Moniek's mother worked as a seamstress to help support the family. In 1939, at age 14, Moniek graduated from secondary school. In September of the same year, the family was about to complete the paperwork for emigration when Germany invaded Poland. 1940-43: After Ulanow was occupied, Moniek was forced to work as a laborer for the German army. In 1942 the Nazis ordered a roundup of all Ulanow's Jews. Fearing deportation, Moniek went into hiding with a friend. For over a year they managed to elude the Germans by hiding in the forests and fields near Ulanow. But during a German search for partisans, Moniek and his</p>
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## HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE

	friend were trapped in a rye field. Sweeping the field inch by inch with their dogs, the Germans finally captured the pair. After being seized outside Ulanow in 1943, Moniek and his friend were never heard from again.
<b>MOISHE FELMAN</b>  Date of Birth: 1926  Place of Birth: Sokolow Podlaski, Poland  	The youngest of seven children, Moishe was raised in a Yiddish-speaking, religious Jewish home in Sokolow Podlaski, a manufacturing town in central Poland with a large Jewish population of some 5,000. Moishe's parents ran a grain business. Moishe attended a Jewish school and began public school in Sokolow Podlaski in 1933. 1933-39: Summer vacation had just finished and 13-year-old Moishe was about to begin another year at elementary school when the Germans invaded Poland on September 1, 1939. German aircraft bombed Sokolow Podlaski's market and other civilian targets before German troops entered the town on September 20. Three days later, they set fire to the main synagogue. Later, the Germans confiscated the family's grain business. 1940-42: Over the next two years, the Germans imposed restrictions on the Jews, eventually ordering them to wear an identifying Jewish star on their clothing. On September 28, 1941, the Germans set up a ghetto and concentrated all of the town's Jews there. About a year later, on the most solemn holiday of the Jewish religion, the Day of Atonement, the Germans began to round up the people in the ghetto. Those who resisted or tried to hide were shot. Moishe, his mother and sister were herded onto the boxcar of a train. On September 22, 1942, Moishe and his family were deported to the Treblinka extermination camp. He was gassed there shortly after arriving. He was 16 years old.
<b>MOSHE FINKLER</b>  Date of Birth: October 9, 1926  Place of Birth: The Hague, Netherlands  	Moshe was brought up in a religious Jewish family in The Hague, the center of the government of the Netherlands. His father was a businessman, and his mother raised their seven children. Introspective by nature, Moshe was an avid student. 1933-39: Moshe was starting eighth grade when the war [World War II] began in September 1939. At home, his family discussed the terrible things happening to Jews in Germany. Moshe believed, more than ever, that the Jewish people needed their own homeland [the Yishuv]. He continued attending public school, and also was tutored at home in Jewish studies. He loved learning languages and was studying eight of them, including Hebrew. 1940-44: Germany invaded the Netherlands, reaching The Hague on May 10, 1940. When the Nazis began rounding up Jews in the summer of 1942, Moshe and his family escaped to Belgium, where no one knew them and where they hoped they could pass as Christians. His father secured false papers, an "Aryan" permit to live in Brussels. But on April 7, 1944, while the Finklers were celebrating the Jewish holiday of Passover, Gestapo agents stormed their apartment. They had been betrayed. Moshe and his family were deported to Auschwitz, where Moshe died at age 18.
<b>JAKOB FRENKIEL</b>  Date of Birth: December 3, 1929  Place of Birth: Gabin, Poland  	Jakob was one of seven boys in a religious Jewish family. They lived in a town 50 miles west of Warsaw called Gabin, where Jakob's father worked as a cap maker. Gabin had one of Poland's oldest synagogues, built of wood in 1710. Like most of Gabin's Jews, Jakob's family lived close to the synagogue. The family of nine occupied a one-room apartment on the top floor of a three-story building. 1933-39: On September 1, 1939, just a few months before I turned 10, the Germans started a war with Poland. After they reached our town, they doused the synagogue and surrounding homes with gasoline and set them on fire. All the Jewish men were rounded up in the marketplace and held there while our synagogue and homes burned to the ground. Our house had also been doused with gasoline, but the fire didn't reach it. 1940-45: At age 12, I was put in a group of men to be sent to labor camps. More than a year later, we were shipped to Auschwitz. The day after we arrived, my brother Chaim and I were lined up with kids and old people. I asked a prisoner what was going to happen to us. He pointed to the chimneys. "Tomorrow the smoke will be from you." He said if we could get a number tattooed on our arms,



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	<p>we'd be put to work instead of being killed. We sneaked to the latrine, then escaped through a back door and lined up with the men getting tattoos. After 17 months in Auschwitz, Jakob was force-marched to camps in Germany. Liberated in April 1945 near Austria, he immigrated to the United States at the age of 16.</p>
<p><b>JOSEPH GANI</b></p> <p>Date of Birth: 1926</p> <p>Place of Birth: Preveza, Greece</p> 	<p>Joseph and his family lived in Preveza, a town with a Jewish population of 300 that was located on the Ionian seashore. Joseph's father had a small textile shop. The Ganis were of Romaniot descent, Jews whose ancestors had lived in Greece and the Balkans for more than a thousand years. 1933-39: Joseph attended Greek public school in Preveza. He also received a religious education; the local rabbi would come to the public school for several hours a week to give religious instruction to the Jewish students. Joseph loved sports, especially soccer and baseball. 1940-44: Germany invaded Greece in 1941 and took over the region where Preveza was located in the fall of 1943. The Jews of Preveza were deported to Auschwitz in Poland in March 1944. There, Joseph was assigned to work in Birkenau as part of the Sonderkommando, a work unit that carted corpses to the crematoria. On October 7, 1944, Sonderkommando workers in crematorium IV revolted, disarming SS guards and blowing up the crematorium. Soon, other Sonderkommando workers, including Joseph, joined in the uprising. Joseph was killed in Birkenau in October 1944. He was 18 years old.</p>
<p><b>DOROTKA GOLDSTEIN</b></p> <p>Date of Birth: February 1, 1932</p> <p>Place of Birth: Warsaw, Poland</p> 	<p>Dorotka was the youngest of three children in a Jewish family. Her father was the director of the Jewish Telegraphic Agency in Warsaw and worked for a popular newspaper. An avid Zionist, he had traveled to Palestine. 1933-39: My father established a soup kitchen in Warsaw for Jewish refugees who had fled from Germany. In September 1939 I was supposed to begin first grade when war broke out. My father escaped to Vilna with other Jewish leaders. People were suffering, but I didn't understand why. I was content with my playmates and my dolls. 1940-44: After my father brought us to Vilna, the Germans killed him and deported me, my mother and sister to the Stutthof camp. My mother died slowly of hunger. When my sister and I were sent to be gassed, a German saved me, saying, "Look at this rotten Jewish child; she has such beautiful eyes." My sister waved so I wouldn't follow her. When the Soviets neared Stutthof, two Germans with machine guns shot everyone in my barracks. Lying sick on my tummy and weighing just 40 pounds, I felt the sting of two bullets in my back. Dorotka was found unconscious in her bunk two hours later when the camp was liberated by Soviet troops on May 9, 1945. She immigrated to Israel in 1952.</p>
<p><b>MATVEY GREDINGER</b></p> <p>Date of Birth: June 2, 1921</p> <p>Place of Birth: Vertujeni, Romania</p> 	<p>Matvey was the youngest of three children born to a Jewish family. The Gredingers lived in the town of Vertujeni, which was located in Bessarabia, a region of Romania. His father was a kosher butcher, preparing meat, especially chicken, for sale in his kosher shop. Matvey attended a Jewish school where he studied Jewish history and Hebrew. 1933-39: We heard stories from other towns about anti-Semitic groups, especially the League of National Christian Defense, harassing and sometimes attacking Romanian Jews. But only small groups tormented us in our town. After I completed the seventh grade, I went to the Romanian capital of Bucharest in 1934 and secured a job working in a textile factory. While I was away, my family moved to the town of Vysoka. 1940-44: While I was visiting my family in 1940, the Soviets occupied Bessarabia. Within a year the Germans occupied the area. At once, Romanian soldiers began shooting Jews. We barricaded our house but the soldiers broke in. I was dragged out and a soldier fired at me; the bullet passed through my neck. I collapsed, unconscious but alive, lying in a pool of blood. Later, the soldiers used a match to check my breathing. I feigned death. They heaped rocks on me and left. After dark, I rose and ran through the woods. Matvey fled to a nearby town, but the Germans came the next day. He was then deported to a forced-labor camp in Ukraine. In 1944 he was liberated by the Red Army.</p>





<p><b>ITAGRYNBAUM</b></p> <p>Date of Birth: 1926</p> <p>Place of Birth: Starachowice, Poland</p> <p><b>J</b></p>	<p>Ita was the second-youngest of nine children born to religious Jewish parents in Starachowice, a town in east-central Poland. Their small one-story house served as both the family's residence and their tailor shop. The tailoring was often done in exchange for goods such as firewood or a sack of potatoes. Ita often helped her mother with chores around the house. 1933-39: Ita's father died at home on a Saturday in June 1939, shortly after returning from synagogue. He had lain down to rest, when suddenly blood ran from his mouth. Her brother, Chuna, ran for the doctor, but when he returned, their father had already died. They buried him in the Jewish cemetery outside town. Ita's mother and older siblings kept the tailor shop running. That September, German forces occupied Starachowice. 1940-45: In October 1942, SS guards forced the town's Jews into the marketplace. Ita, who already was a forced laborer at a nearby factory, was lined up with the "able-bodied," along with Chuna. They were marched to a nearby forced-labor camp, where Ita was put to work serving food to the Polish workers. When a typhus epidemic struck the camp, Ita contracted the disease. Unable to work, she was sent to the barracks for sick prisoners. Chuna visited her daily, often bringing her rags to pad her painful bedsores. With no medicine or doctors for the sick prisoners, Ita died of her illness after three months. She was buried in a nearby stone quarry. Ita was 17 years old.</p>
<p><b>IVOHERZER</b></p> <p>Date of Birth: February 5, 1925</p> <p>Place of Birth: Zagreb, Yugoslavia</p> <p><b>J</b></p>	<p>Ivo was an only child born to a Jewish family in the city of Zagreb. His father worked in an insurance company. Though blatant anti-Semitism was considered uncommon in Yugoslavia, Jews were barred from government and university positions unless they converted to Christianity. 1933-39: In Zagreb I studied at a public secondary school. The curriculum was fixed and included three languages as well as religion. My school was highly selective but I enjoyed studying and did well. Though I didn't personally encounter overt prejudice in Zagreb, some Croatian fascist groups were fiercely anti-Semitic and supported the policies of the Nazis. I was 16 when the war began. 1940-44: In 1941 Yugoslavia was invaded by the Axis powers and split into occupation zones. Fearing the Croatian fascists, my family wanted to escape to the Italian zone. Using the only two Italian words I knew, "Jew" and "fear," I approached some Italian army officers. They understood and sneaked us into the Italian zone. We weren't the only refugees; the Italians were shielding many Jews. My family was even invited to one of their army concerts. How ironic that Jews were being protected by a German ally. Italy, defeated in 1943, pulled out of Yugoslavia, and Ivo crossed the Adriatic to southern Italy, recently liberated by the Allies. In 1948 Ivo immigrated to the United States.</p>
<p><b>JOHANNA (HANNE)HIRSCH</b></p> <p>Date of Birth: November 28, 1924</p> <p>Place of Birth: Karlsruhe, Germany</p> <p><b>J</b></p>	<p>Hanne was born to a Jewish family in the German city of Karlsruhe. Her father, Max, was a photographer. When he died in 1925, Hanne's mother, Ella, continued to maintain his studio. In 1930 Hanne began public school. 1933-39: In April 1933 our studio, like the other Jewish businesses in Karlsruhe, was plastered with signs [the Anti-Jewish boycott]: "Don't buy from Jews." At school, a classmate made me so furious with her taunts that I ripped her sweater. After the November 10, 1938 pogroms [Kristallnacht, Night of Broken Glass] the studio was busy making photos for the new ID cards marked "J" that Jews had to carry. The studio remained open until December 31 when all Jewish businesses had to be closed. 1940-44: In 1940 we were deported to Gurs, a Vichy detention camp on the French-Spanish border. I learned from a social worker there that a pastor in Le Chambon village wanted to bring children out of the camp. This social worker, from the children's Aid Society, got me out. Being free was heavenly. But by 1942 the German roundups reached even to Le Chambon and I was sent to hide at two different farms. The farmers were glad to help. One said, "Even if we have less, we want to help more people." In early 1943 I escaped to Switzerland. After the war, Hanne lived in various cities in Switzerland. In 1945 she married Max Liebmann and three years later she</p>

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	immigrated with her husband and daughter to the United States.
<b>IZABELLA KATZ</b>  Date of Birth: May 28, 1924  Place of Birth: Kisvarda, Hungary  	Izabella was one of eight children raised in a religious Jewish family in the small town of Kisvarda in northeastern Hungary. Every Friday Izabella and her brother and four younger sisters went to the library to borrow the maximum number of books for their mother. Izabella attended public schools and longed to move to a big city. 1933-39: Anti-Semitism was prevalent. I can't count the number of times I was called "smelly Jew." We cringed at "Heil Hitler" speeches from Germany on the radio because we knew our neighbors would happily join up with the Nazis, and these were people with whom we'd shared our town for generations. My father went to the United States and desperately tried to obtain immigration papers for us. 1940-44: By the time Papa got our visas, Hungary was at war with America. Later, Hitler invaded Hungary. In April 1944 Jews were moved to Kisvarda's ghetto. On May 28 we were ordered to be ready to travel at 4 a.m. Smiling townspeople lined the street to watch us squeeze into cattle cars. At Auschwitz my mother and youngest sister were gassed. My sisters and I were put in camp "C." As the Soviets advanced, we were moved towards Germany to a labor camp. Force marched west from there in a blizzard, we made a run for it. Izabella and two of her sisters hid for two days and were liberated by the Soviets on January 25, 1945. They immigrated to the United States and joined their father.
<b>MAGDALENA KUSSEROW</b>  Date of Birth: January 23, 1924  Place of Birth: Bochum, Germany	One of 11 children, Magdalena was raised as a Jehovah's Witness. When she was 7, her family moved to the small town of Bad Lippspringe. Her father was a retired postal official and her mother was a teacher. Their home was known as "The Golden Age" because it was the headquarters of the local Jehovah's Witness congregation. By age 8 Magdalena could recite many Bible verses by heart. 1933-39: Our loyalty was to Jehovah, so the Nazis marked us as enemies. At 12 I joined my parents and sister in missionary work. Catholic priests denounced us. Papa was arrested for hosting Bible study meetings in our home; even Mama was arrested. The Gestapo searched our house many times, but my sisters and I managed to hide the religious literature. In 1939 the police took my three youngest siblings to be "reeducated" in Nazi foster homes. 1940-44: I was arrested in April 1941 and detained in nearby juvenile prisons until I was 18. I was told that I could go home if I signed a statement repudiating my faith. But I refused and was deported to the Ravensbrück concentration camp. After a harrowing trip with common criminals, I was assigned to do gardening work and look after the children of the SS women. Within a year, my mother and sister Hildegard were also in Ravensbrück; with God's help, we Jehovah's Witnesses stuck together. During a forced march from Ravensbrück in April 1945, Magdalena, her sister and mother were liberated. When the war ended, they returned to Bad Lippspringe.
<b>HELENE MELANIE LEBEL</b>  Date of Birth: September 15, 1911  Place of Birth: Vienna, Austria  	The elder of two daughters born to a Jewish father and a Catholic mother, Helene was raised as a Catholic in Vienna. Her father died in action during World War I when Helene was just 5 years old, and her mother remarried when Helene was 15. Known affectionately as Helly, Helene loved to swim and go to the opera. After finishing her secondary education she entered law school. 1933-39: At 19 Helene first showed signs of mental illness. Her condition worsened during 1934, and by 1935 she had to give up her law studies and her job as a legal secretary. After losing her trusted fox terrier, Lydi, she suffered a major breakdown. She was diagnosed as schizophrenic, and was placed in Vienna's Steinhof Psychiatric Hospital. Two years later, in March 1938, the Germans annexed Austria [Anschluss] to Germany. 1940: Helene was confined in Steinhof and was not allowed home even though her condition had improved. Her parents were led to believe that she would soon be released. Instead, Helene's mother was informed in August that Helene had been transferred to a hospital in Niedernhart, just across the border in Bavaria. In fact, Helene was transferred to a converted prison in Brandenburg,


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	Germany, where she was undressed, subjected to a physical examination, and then led into a shower room. Helene was one of 9,772 persons gassed that year in the Brandenburg “Euthanasia” center. She was officially listed as dying in her room of “acute schizophrenic excitement.”
<b>BARBARA LEDERMANN</b>  Date of Birth: September 4, 1925  Place of Birth: Berlin, Germany  	Barbara was the older of two daughters born to Jewish parents in Germany’s capital, Berlin. Barbara’s father was a successful lawyer. As soon as Barbara was old enough to walk, he would take her around Berlin to see the sights and tour the city’s art museums. Barbara liked to go horseback riding and dreamed of becoming a dancer. 1933-39: After the Nazis came to power in January 1933, it was illegal for my father to have non-Jewish clients. His law practice quickly folded. Later that year when I was 7, our family moved to the Netherlands where my mother had relatives. I continued my schooling in Amsterdam and quickly learned Dutch. Although we no longer lived in a big house with servants, I enjoyed Amsterdam—it had a much less formal atmosphere than Berlin. 1940-44: The Germans invaded the Netherlands on May 10, 1940. Two years later, when they began to deport many Jews, my boyfriend, Manfred, told me that these deportations to “labor camps” really meant death. He got false IDs for me and my family, and told me, “If you get called up, don’t go.” I asked, “What will happen to my parents if I don’t go?” “Nothing that wouldn’t happen otherwise,” he answered. “What do you mean?” I asked, and he responded, “Everyone who goes will be killed. They are all going to die.” Barbara remained in hiding until May 1945, when Amsterdam was liberated by Canadian troops. She immigrated to the United States in November 1947.
<b>SUSANNE LEDERMANN</b>  Date of Birth: October 8, 1928  Place of Birth: Berlin, Germany  	Susanne was the younger of two daughters born to Jewish parents in the German capital of Berlin. Her father was a successful lawyer. Known affectionately as Sanne, Susanne liked to play with her sister on the veranda of her home and enjoyed visiting the Berlin Zoo and park with her family. 1933-39: After the Nazis came to power in January 1933, it became illegal for Jewish lawyers to have non-Jewish clients. When Susanne was 4, her father’s law practice closed down and the Ledermanns moved to the Netherlands. Susanne began attending school in Amsterdam when she was 6. She was a good student, and she quickly made friends in the neighborhood. Some of her friends were also Jewish refugees from Germany. 1940-44: On May 14, 1940, Susanne heard the roar of German planes bombing Rotterdam 35 miles away. Amsterdam was soon occupied by the Germans. When Susanne was 13, the Germans forced the Jews out of public schools and Susanne enrolled in a Jewish school. By June 1942 the Germans were deporting Jews, ostensibly to work camps in the “East.” Susanne’s father, who worked as a translator for the Jewish council, believed that the family would not be harmed as long as they obeyed the law and followed German instructions. On June 20, 1943, Susanne and her parents were deported to the Westerbork camp in Holland. In 1944 they were sent [from Westerbork] to Auschwitz, where Susanne perished. She was 15 years old.
<b>CHANNAH MAZANSKY-ZAIDEL</b>  Date of Birth: ca. 1908  Place of Birth: Panevezys, Lithuania	Channah was one of six children born to a Jewish family. In 1914, a year after her father died, the family fled during World War I to Russia. After the war they returned to Lithuania and settled in the village of Pampenai in a house owned by Channah’s grandparents. When Channah’s three oldest siblings moved to South Africa in the 1920s, Channah helped support the family by sewing. 1933-39: Channah was working as a seamstress in Pampenai when, in the mid-1930s, she met and married Channoch Zaidel. The couple, who continued to live in Pampenai, had one child. In September 1939, Germany invaded Poland. At the time, Lithuania was still a free nation. 1940-41: Within days of the German invasion of the Soviet Union on June 22, 1941, German troops had overrun the area around Pampenai. In late summer 1941, German troops approached the village, in an action that was part of a Nazi plan to eliminate Lithuania’s Jews. Before the troops arrived, however,






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	<p>groups of armed Lithuanian collaborators herded Pampenai's Jews to a nearby forest and then forced them to dig trenches and strip naked. The Jews were then ordered to climb into the trenches and were machine-gunned. Channah, Channoch, and their child were killed, along with Channa's mother, Sara Rachel, her twin brother, Moishe, and her younger brother, Chaim. Channah was 33.</p>
<p><b>HENRY MASLOWICZ</b></p> <p>Date of Birth: December 25, 1940</p> <p>Place of Birth: Wierzbnik-Starachowice, Poland</p> 	<p>Henry's Jewish parents lived in a Polish town in which their families had lived for 150 years. The Jewish community enjoyed good relations with their Polish neighbors; the local Polish population refused to cooperate when the government encouraged a boycott of Jewish businesses during a wave of anti-Semitism that swept Poland in the mid-1930s. 1933-39: In the years before I was born, my father owned an iron and coal factory. The Germans occupied Wierzbnik on September 5, 1939. While some Jews fled, most, including my parents, remained. 1940-44: The Nazis established a ghetto in May 1940. I was born there eight months later. In 1942 my father, learning the ghetto was to be emptied, arranged for me to be hidden in a Catholic convent in Cracow. Perhaps because the convent was bombed, I was put out on the street—I was 3. A woman picked me up and took me to an attic above a candy store. It was dark and I was alone. The only person I ever saw was this woman who fed me and taught me to make the sign of the cross. I didn't know my own name or why I was in an attic. Henry was discovered by a Jewish social worker and taken to Israel. He was reunited with his father eight years later, and settled in Ecuador. In 1980 he moved to the United States.</p>
<p><b>JOSEPH MUSCHA MUELLER</b></p> <p>Date of Birth: 1932</p> <p>Place of Birth: Bitterfeld, Germany</p>	<p>Joseph was born in Bitterfeld, Germany, to Gypsy parents. For reasons unknown, he was raised in an orphanage for the first one-and-a-half years of his life. At the time of Joseph's birth, some 26,000 Gypsies—members of either the Sinti or Roma tribes—lived in Germany. Though most were German citizens, they were often discriminated against by other Germans and subjected to harassment. 1933-39: At age one-and-a-half, Joseph was taken into foster care by a family living in Halle, a city some 20 miles from Bitterfeld. That same year, the Nazi party came to power. When Joseph was in school, he was often made the scapegoat for pranks in the classroom and beaten for "misbehaving." He was also taunted with insults like "mulatto" by classmates who were members of the Hitler youth movement. 1940-44: When Joseph was 12 he was taken from his classroom by two strangers who said he had "appendicitis" and needed immediate surgery. He protested, but was beaten and forcefully taken into surgery where he was sterilized, a procedure legalized by a Nazi law allowing the forced sterilization of "asocials," a category that included Gypsies. After his recovery, Joseph was to be deported to the Bergen-Belsen concentration camp, but his foster father managed to have him smuggled from the hospital and hidden. Joseph survived the remainder of the war by hiding for five months in a garden shed.</p>
<p><b>ANDRAS MUHLRAD</b></p> <p>Date of Birth: July 27, 1930</p> <p>Place of Birth: Ujpest, Hungary</p> 	<p>The second of two children, Andras was born to Jewish parents living in a suburb of Budapest. His father was a pharmacist. The Muhlrads lived in a large house with Andras' grandfather and aunts. As a toddler, Andras often played with his older sister, Eva, and their cousins in the big yard behind their home. 1933-39: Andras was 4 when his family moved to their own apartment. It was 1936 when he began primary school and Hitler had already been in power in Nazi Germany for three years. At night his father would turn on the radio to listen to news of the Third Reich. All this still seemed far away from Hungary. The young boy concentrated on earning good grades. He knew only a few top Jewish students were admitted to the public high school every year. 1940-44: Four months before Andras turned 14, the Germans invaded Hungary. Soon after, the Muhlrads had to leave their apartment and move in with the family of Andras' friend Yannis, whose building had been marked with a Star of David. At first, living together was tolerable, but conditions became increasingly more crowded until there were 25 in the apartment. The</p>

	<p>residents were allowed to leave the building for errands a few hours a day. Then one day a gendarme took up guard in front of the entrance. The residents spent three days trapped inside fearing what would happen next. Andras and his family were among the 435,000 Hungarian Jews deported to Auschwitz in the early summer of 1944. Andras was later moved to a camp in Bavaria, where he perished.</p>
<p><b>PREBEN MUNCH-NIELSEN</b></p> <p>Date of Birth: June 13, 1926</p> <p>Place of Birth: Snekkersten, Denmark</p>	<p>Preben was born to a Protestant family in the small Danish fishing village of Snekkersten. He was raised by his grandmother, who was also responsible for raising five other grandchildren. Every day Preben commuted to school in the Danish capital of Copenhagen, about 25 miles south of Snekkersten. 1933-39: There were very few Jews in my elementary school, but I didn't think of them as Jews; they were just my classmates and pals. In Denmark we didn't distinguish between Jews and non-Jews, we were all just Danes. By fifth grade, my classmates and I heard rumors of a German military build-up. But later, in 1939, my parents said that Hitler had promised not to invade Denmark, which made us feel relatively safe. 1940-42: Occupation. In April 1940 I arrived in Copenhagen, where I saw planes overhead and German officers in the street. I joined the resistance as a courier, but I became more involved in October 1943 when the Gestapo began hunting down Danish Jews. We began to help Jewish refugees. We hid them in houses near the shore and brought them to waiting boats at an appointed time. Under cover of darkness, we took up to 12 Jews at a time across the straits to Sweden. The four-mile trip took about 50 minutes. Preben helped transport 1,400 refugees to Sweden. He fled to Sweden as well in November 1943 when the Germans seized the Danish government. Preben returned home in May 1945.</p>
<p><b>MARIA NEMETH</b></p> <p>Date of Birth: December 14, 1932</p> <p>Place of Birth: Szentes, Hungary</p> 	<p>Maria's parents lived in Szentes, a town in southeastern Hungary, located 30 miles from the city of Szeged. Her mother, Barbara, was born in the neighboring town of Hodmezovasarhely, but moved to Szentes when she married. Maria's father was a dentist. 1933-39: Maria was born in 1932. In 1937 her mother took in a young Austrian woman who lived with the family and helped Maria learn German. 1940-44: In March 1944 German troops occupied Hungary. Members of the Hungarian fascist party, Arrow Cross, confiscated Maria's grandparents' store. She and her parents, grandparents, uncle and aunt and their families were among thousands of Jews from towns around Szeged who were deported to a makeshift ghetto in Szeged's Rokus sports field and brickyards. The Nemeths were deported from Szeged to Austria, via the Strasshof concentration camp, to a labor camp in the small farming village of Goestling an der Ybbs. Maria and her family were among 80 Jews in the camp who were machine-gunned to death by retreating SS soldiers just days before U.S. forces reached the area. Maria was 13.</p>
<p><b>ROBERT T. ODEMAN</b></p> <p>Date of Birth: November 30, 1904</p> <p>Place of Birth: Hamburg, Germany</p>	<p>Born Martin Hoyer, Robert took Robert T. Odeman as his stage name when he began a professional career as an actor and musician. A classical pianist, Robert gave concerts throughout Europe, but a hand injury tragically ended his concert career. 1933-39: In 1935 Robert opened a cabaret in Hamburg. One year later the Nazis shut it down, charging that it was politically subversive. Robert then moved to Berlin where he developed a close relationship with a male friend who was pressured to denounce Robert to the Gestapo. In November 1937 Robert was arrested under paragraph 175 of the Nazi revised criminal code, which outlawed homosexuality. He was sentenced to 27 months in prison. 1940-44: Robert was released from prison in 1940 but remained under police surveillance. They monitored his correspondence with a half-Jewish friend in Munich and with friends abroad. In 1942 Robert was arrested again under paragraph 175 and deported to the Sachsenhausen concentration camp. There he was assigned an office job. On a forced march from the camp towards the Baltic in April 1945, 40-year-old Robert escaped with two other "175ers." After the war, Robert returned to Berlin, where he worked as a writer and composer. He died in 1985.</p>



<p><b>SHULAMIT PERLMUTTER</b> (Charlene Schiff)</p> <p>Date of Birth: December 16, 1929</p> <p>Place of Birth: Horochow, Poland</p> 	<p>Shulamit, known as Musia, was the youngest of two daughters born to a Jewish family in the town of Horochow, 50 miles northeast of Lvov. Her father was a philosophy professor who taught at the university in Lvov, and both of her parents were civic leaders in Horochow. Shulamit began her education with private tutors at the age of 4. 1933-39: In September 1939 Germany invaded Poland, and three weeks later the Soviet Union occupied eastern Poland, where our town was located. Hordes of refugees fleeing the Germans streamed through our town. Soviet rule didn't change our lives very much. We remained in our home and Father continued to teach in Lvov. The most important change for me was at school; we were now taught in Russian. 1940-45: In 1941 the Germans invaded the USSR and set up a ghetto in Horochow. In 1942, with rumors that the ghetto was about to be destroyed, Mother and I fled. We had just hidden in the underbrush at the river's edge when we heard shots. We hid, submerged in the water, all night as machine guns blazed in the ghetto. By morning others were hiding in the brush and I heard a Ukrainian guard scream, "I see you there Jews; come out!" Most obeyed, but we hid in the water for several more days as the gunfire continued. Sometimes we would doze; once I woke to find Mother had vanished. Shulamit never saw her mother again and never found out what happened to her. Shulamit spent the rest of the war living in the forests near Horochow. She is the only survivor of her family.</p>
<p><b>STEFANIA (FUSIA) PODGORSKA</b></p> <p>Date of Birth: 1925</p> <p>Place of Birth: Lipa, Poland</p>	<p>Stefania was born to a Catholic family in a village near Przemyśl. They lived on a large farm and cultivated several different crops. While her father worked with the farmhands in the fields, Stefania's mother, a trained midwife, managed the house and cared for her eight children. 1933-39: My father died in 1938 after an illness. With my mother's approval, I joined my sister in Przemyśl in 1939. At 14 I worked in a grocery store owned by the Diamants, a Jewish family. They treated me like family, and I moved in with them when the Germans invaded [Poland] on September 1, 1939. But two weeks later, the Soviets occupied the city [under the Nazi-Soviet Pact]. The grocery store stayed open; I shopped in the market for food to sell to our customers. 1940-44: The Germans again occupied the city in June 1941. Like all Jews in Przemyśl, the Diamants were forced into a ghetto. My mother was sent to Germany for forced labor; I was 16 and left to care for my 6-year-old sister. I found us an apartment outside the ghetto and traded clothes for food. In 1942 news spread that the ghetto was being liquidated. I decided to help some Jews escape the final roundups by hiding them. I moved into a cottage for more space. Soon, 13 Jews were living in a secret space in my attic. Przemyśl was liberated on July 27, 1944. The Jews that 17-year-old Stefania helped to hide all survived the war. In 1961 she moved to the United States with Josef Diamant, whom she married.</p>
<p><b>RUTH FREUND REISER</b></p> <p>Date of Birth: April 11, 1926</p> <p>Place of Birth: Prague, Czechoslovakia</p> 	<p>Ruth was a child of middle-class Jewish parents living in the Czechoslovakian capital of Prague, where her father worked as a bank clerk. As native Czechs, her parents considered themselves as much Czech as Jewish. In 1933 Ruth was in her second year at a public girls' secondary school. 1933-39: The Germans occupied Prague in March 1939 and imposed many restrictions. Jews were no longer allowed to attend school, so my education stopped at age 13. Jews had to surrender many of their possessions such as radios, bicycles, musical instruments, and pets. We weren't allowed to walk in certain streets, or to go to a park or a cinema, or use a bus or a street car. For me, normal life was at an end. 1940-44: I was deported to Auschwitz from the Theresienstadt ghetto in late 1944. Some weeks later I was selected for a labor transport. Wanting to be sure I'd get out of Auschwitz, I managed to stand near the front of the column of 1,000 women. Then a command of "Turn about!" dashed my hopes. I ended up at the back of the line with those to be gassed. Nobody slept that night as, expecting to be gassed, we waited in front of the crematorium. By a twist of fate, the next day I was put on another labor transport. Ruth was deported to Lenzing, a subcamp of the Mauthausen</p>

## HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE


	concentration camp. Liberated by American troops, Ruth returned to Prague. She was the sole survivor of her family.
<b>DORARIVKINA</b>  Date of Birth: November 7, 1924  Place of Birth: Minsk, Belorussia  	Dora was the second of three girls born to a Jewish family in Minsk, the capital of Belorussia. Before World War II, more than a third of the city was Jewish. Dora and her family lived on Novomesnitskaya Street in central Minsk. Dora's father worked in a state-owned factory building furniture. 1933-39: As a young girl, Dora was athletic and excelled at swimming and dancing. When she was in the second grade, she was chosen to dance the lead part in a New Year's performance. She was also a member of the Young Pioneers, a Soviet youth organization that held lectures on Soviet history, and also organized camping trips. 1940-43: The invading Germans reached Minsk in 1941 and Dora's family was ordered into the Minsk ghetto. In 1943, when the ghetto was emptied, 19-year-old Dora escaped from a transport and joined the partisans but the Germans soon captured her band. When the guards ordered them to identify any Jews, everyone remained silent at first. But after a guard threatened to shoot them all if they didn't speak, a woman pointed at Dora. The Germans bound Dora's hands, tied a rock around her neck, threw her in a river and shot her. Some young girls who were in the partisan band later related the story of Dora's death to her sister, Berta, the only surviving member of Dora's family.
<b>MAX ROSENBLAT</b>  Date of Birth: July 1939  Place of Birth: Radom, Poland  	Max's parents, Taube and Itzik, first met as children in 1925. Taube was the daughter of a tailor who hired apprentices in his shop, and Itzik was one such apprentice. The Jewish youngsters fell in love and dreamed of getting married even though Taube's family frowned upon the match. 1933-39: In 1938 Taube and Itzik married. The couple lived in an apartment on 49 Zeromskiego Street in Radom, where Itzik opened a women's tailor shop. Max was born in July 1939. He had curly hair and blue eyes like his father. Two months after he was born, Germany invaded Poland. The Germans occupied Radom and evicted all the Jews from Zeromskiego Street. The Rosenblats had to leave everything, even Max's baby carriage. 1940-42: Radom's Jewish Council assigned the Rosenblats to a shack, which was enclosed in a Jewish ghetto in April 1941. Max slept in a homemade bed of straw. He had no toys and little food. In August 1942, when Max was 3, the Germans began rounding up and deporting all the Jews in Radom's two ghettos who could not work for them. Max's father tried to hide his family in his shop, but they were caught in a roundup and Max and his mother were taken away. They were marched to the railroad and herded into a boxcar. In August 1942 Max and his mother were deported to the Treblinka extermination camp, where they were gassed upon arrival. Max was 3 years old.
<b>SHULIM SALESCHUTZ</b>  Date of Birth: March 7, 1930  Place of Birth: Kolbuszowa, Poland  	Shulim was the oldest of three children born to religious Jewish parents living in Kolbuszowa, a town in south central Poland. His father owned a wholesale general store in town, and was known in the region for his impressive strength. Shulim's mother tended to the house and cared for him, his brother, Shlomo, and his sister, Rozia. 1933-39: When Shulim was 9, the Germans invaded Poland. Polish soldiers on horses tried to fight against the German army, but they were no match against the tanks. After the short battle, there were many dead horses in the streets. Shulim's father and his uncle Naftali were forced to help bury the horses. The Germans ordered that Jewish children could not go to school anymore. Shulim stayed at home with his mother, brother and sister. 1940-42: In July 1941 the Germans forced all the Jews of Kolbuszowa to live in one small section of town. Two of Shulim's grandparents, an uncle and two aunts moved in with his family, making their apartment very crowded. Shulim's twelfth birthday was a milestone—he now had to wear an armband with a Star of David like the other men. He felt proud, and asked his uncle Naftali to take a picture of him wearing the armband. Shulim was assigned to work details with the other men. He cleared snow and repaired the



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	roads. Shulim was deported to the Rzeszow ghetto on June 25, 1942, and then to the Belzec camp in July. There, Shulim was gassed with his mother, brother and sister. He was 12 years old.
<b>CEIJA STOJKA</b>  Date of Birth: 1933  Place of Birth: Kraubath bei Knittelfeld, Austria	Ceija was the fifth of six children born to Roman Catholic Gypsy parents. The Stojka's family wagon traveled with a caravan that spent winters in the Austrian capital of Vienna and summers in the Austrian countryside. The Stojkas belonged to a tribe of Gypsies called the Lowara Roma, who made their living as itinerant horse traders. 1933-39: I grew up used to freedom, travel and hard work. Once, my father made me a skirt out of some material from a broken sunshade. I was 5 years old and our wagon was parked for the winter in a Vienna campground, when Germany annexed Austria [the Anschluss] in March 1938. The Germans ordered us to stay put. My parents had to convert our wagon into a wooden house, and we had to learn how to cook with an oven instead of on an open fire. 1940-44: Gypsies were forced to register as members of another "race." Our campground was fenced off and placed under police guard. I was 8 when the Germans took my father away; a few months later, my mother received his ashes in a box. Next, the Germans took my sister, Kathi. Finally, they deported all of us to a Nazi camp for Gypsies in Birkenau [Auschwitz]. We lived in the shadows of a smoking crematorium, and we called the path in front of our barracks the "highway to hell" because it led to the gas chambers. Ceija was subsequently freed in the Bergen-Belsen camp by the British Army in 1945. After the war, she documented and published Lowara Gypsy songs about the Holocaust.
<b>SOPHIE WEISZ</b>  Date of Birth: February 23, 1927  Place of Birth: Valea-lui-Mihai, Romania  	Sophie was born to a prosperous Jewish family in a village near the Hungarian border known for its winemaking and carriage wheel industries. The village had many Jewish merchants. Her father owned a lumber yard. Sophie loved to dance in the large living room of their home as her older sister, Agnes, played the piano. 1933-39: My father believed in a Jewish homeland and sent money to Palestine to plant trees and establish settlements there. When I was 10, I was sent to a school in nearby Oradea because our village had only elementary schools. I missed my family, but studied hard, and swam and ice skated for fun. Though we heard about the roundups of Jews after the Germans invaded Poland in 1939, we felt safe in Romania. 1940-44: Hungary annexed our region in 1940; by mid-1941 they'd joined the German forces. We were forced into the Oradea ghetto in May 1944, and then deported to Auschwitz. In August my mother, sister and I were moved hundreds of miles north to Stutthof on the Baltic coast for forced labor. The prisoners were asked to entertain the German soldiers at Christmas; I danced to the music of the ballet Coppelia in a costume fashioned from gauze and paper. I earned extra food for this, and shared it with my sister Agnes. Sophie and her sister escaped while on a forced march in February 1945. Her mother and father perished in the camps. In February 1949 Sophie immigrated to the United States.
<b>PAULA WAJCMAN</b>  Date of Birth: 1928  Place of Birth: Kielce, Poland  	Paula was raised in a religious Jewish family in Kielce, a city in the southeast of Poland. Her family lived in a modern two-story apartment complex. Paula's father owned the only trucking company in the district. Her older brother, Herman, attended religious school, while Paula attended public kindergarten in the morning and religious school in the afternoon. 1933-39: Paula's school uniform was a navy blazer with a white blouse and pleated skirt. At age 9, she did the "Krakowiak" dance at school. Boys flirted with her when her overprotective brother was not around. Germany invaded Poland on September 1, 1939. Paula's father did not wait for German troops to reach Kielce. He loaded one of his trucks, and the family fled east to the town of Tuchin, 30 miles from the Soviet border. 1940-44: Paula's mother, returning to Kielce for supplies, was stranded when the border dividing Poland closed. German forces occupied Tuchin on July 4, 1941. Hearing that Jews nearby had been massacred, the family built a bunker under the wooden floor of

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	<p>the textile factory where they worked. They knew that the pits the Germans and Ukrainians were digging were intended for them. At dawn on September 24, 1942, police moved into the ghetto. People set fires everywhere. In the chaos, Paula and her father ran to the bunker. The bunker was discovered by the Germans, and Paula and her father were shot. She was 14 years old.</p>
<p><b>JOSEPH VON HOPPEN WALDHORN</b></p> <p>Date of Birth: November 14, 1930</p> <p>Place of Birth: Paris, France</p> 	<p>Joseph was the youngest of three children born to immigrant Jewish parents. His Polish-born father was a former officer in the Austro-Hungarian army who had met and married Joseph's Hungarian-born mother during World War I. Joseph was raised in a religious household and grew up speaking French. 1933-39: My mother says it's better here in Paris than in the poor village where she grew up. Unlike my mother, who speaks broken French, my older sisters and I have grown up speaking French fluently. I attend a special public school funded by the Rothschild family. My father says that the terrible things happening to Jews in Germany won't happen to us here. 1940-44: I've fled Paris and am staying with the sister of a friend who is letting me hide on her farm in Sees in western France. About a year ago, when I was 9, German troops occupied Paris. At first, I wasn't in danger. Unlike my foreign-born parents who were subject to being immediately deported, I was a French citizen. I fled Paris after the Germans deported my father in 1941. I have false papers; my new name is Georges Guerin. My sisters also have false identities and have gotten office jobs in nearby Alencon. Joseph's sisters in Alencon were discovered and arrested. Joseph managed to remain concealed until the end of the war, and immigrated to the United States in 1949.</p>

# LESSON MODULE: WITNESS TO THE HOLOCAUST -WWII VETERAN WILLIAM ALEXANDER SCOTT III AT BUCHENWALD

COMPILED BY GEORGIA COMMISSION ON THE HOLOCAUST

## SUMMARY

The Scott exhibit is a photographic essay about one of Atlanta's leading African American citizens. William Alexander Scott, III, was the son of the founder of the first African American owned newspaper in the United States, the *Atlanta Daily World*. Scott was photojournalist for the US Army during WWII and witnessed the liberation of Buchenwald concentration camp. This experience influenced him for the rest of his life. He became a tireless civil rights leader and until his death spoke about what he witnessed and the consequences of unchecked hate and bigotry. This exhibit was curated by the Georgia Commission on the Holocaust and is currently on display at the *Anne Frank in the World* exhibit in Sandy Springs. A travelling version of the exhibit, which includes a classroom companion, is also available. Please visit [www.holocaust.georgia.gov](http://www.holocaust.georgia.gov) for more information.

## BIOGRAPHY BY ASA GORDON, JOURNALIST

William Alexander Scott, III, was a brilliant man of many talents. He continually surprised even those who knew him with the depth of his experience and wisdom, and the breadth of his intellectual interests. Businessman, and chess master, loving father and grandfather, film critic, radio show host, artist, poet and public servant, Scott brought his intelligence, humor and integrity to all of his pursuits.

In 1991 "W. A.", as he was known to family and friends, was honored for his "valiant service" with the Allied Forces in Liberating the Nazi concentration camps during World War II, and was appointed by President George H.W. Bush to the United States Holocaust Memorial Council. It was an honor in which he took particular pride, along with his membership in the now legendary Tuskegee Airmen, Inc. In 1991, he was also included among the "Hidden Treasures: African-American Photographers in Atlanta. 1870-1970" at the APEX Museum.

W. A. Scott's life began in Johnson City, Tennessee, where he was born on January 15, 1923. That year his family moved to Atlanta, Georgia, where his father W. A. Scott, II, founded the *Atlanta Daily World* newspaper in 1928. He attended the Atlanta University Elementary (Oglethorpe) and Laboratory high schools. From childhood he worked at the *Atlanta World* in various capacities from paper-boy and clean-up person, to sports statistician, movie and play critic and photographer.

Scott was studying Business Administration and Mathematics at Morehouse College, and waiting to marry his childhood sweetheart Marian Willis, when he was called up for the U.S. Armed Forces during World War II. He served from 1943 to 1946. He and Marian married on August 28, 1944, just before he was shipped overseas. Scott served as a photographer with the 318th Airbase Squadron and the 183rd Engineer Combat Battalion, while with the 183rd in Germany. Scott was one of the first Allied soldiers to enter Buchenwald. After the war he returned to Atlanta, and completed his education at Morehouse. He began his married life with Marian and in 1948 became Circulation Manager of the *Atlanta Daily World*. During the years Scott covered many events of historical significance occurring in this area, sometimes as the lone African American walking into a Southern hamlet to investigate a lynching. In 1984, he became Public Relations and Advertising Manager, a post he held until his death.

Scott was a member of the Georgia Commission on the Holocaust.

## METHODOLOGY

- Give each student a copy of the handout “Witness to the Holocaust” located on page 179.
- On the board write the series of discussion questions.
- Divide students into groups of 3-5 and ask them to discuss each question after they have read the testimony handout.
- Once every group have completed their discussions, assign 1-2 of the writing prompts and provide students with class time to write in their response journal. Ask students to volunteer and read their response aloud to the class.

## VOCABULARY

- |                 |                 |                  |               |
|-----------------|-----------------|------------------|---------------|
| ▪ anti-Semitism | ▪ concentration | ▪ death camp     | ▪ prejudice   |
| ▪ Buchenwald    | camp            | ▪ discrimination | ▪ racism      |
| ▪ civil rights  | ▪ crematoria    | ▪ liberation     | ▪ stereotypes |

## QUESTIONS FOR CONSIDERATION

1. Explain Mr. Scott’s statement of “How could a country classified during my high school days of the 1930”s as probably the most literate, allow this type of mass murder and psychotic behavior to take place? There were no answers as my thoughts raced through my mind.”
2. How did Mr. Scott compare the prisoners to his ancestors, slaves?
3. Why was it important to take pictures of what the liberators witnessed?

## WRITING PROMPTS

1. If you were an Allied liberator or witness to liberation, what would your reaction be? Write a letter to a friend at home describing what you have seen.
2. Why do you think Mr. Scott became a champion for civil rights when he returned home?
3. Research the Tuskegee Airmen. Who were they? How did they contribute to the de-segregation of the United States Military in 1948?



# ACTIVITY MODULE: CONFRONTING HATRED

## - GROUP ACTIVITY

(UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

### OBJECTIVE

The purpose of this activity is to help students think more deeply about the themes presented in the *Confronting Hatred* series. In order to do so, students will divide into groups and research one interviewee from the Museum's Voices on Anti-Semitism series in-depth and present their research to the class.

### METHODOLOGY

- Divide students into groups.
- Assign a podcast episode to each group.
- Each group will research the person assigned to them, paying close attention to how he or she has felt like an outsider.
- Students should consider who the individual is, where he or she lives, why he or she is considered or perceived as an outsider, and how this person has drawn positives from being an outsider, if he or she has done so.
- Once the groups have gathered the necessary information, they should present what they have learned about the individual assigned to them using any of the methods below:
  - Design a poster on the person including information on who he or she is and how this person has educated others on exclusion and encouraged inclusion.
  - Write a newspaper article "reporting" on how this person has embraced his or her outsider status.
  - Create a profile on a Web site instructing others how to respond when they see someone being excluded from a group.
  - Simulate a press conference.

### RECOMMENDED RESEARCH RESOURCES AND ADDITIONAL ONLINE RESOURCES

#### BEING AN OUTSIDER

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/outsider/group/>

#### FIGHTING PREJUDICE

[http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/fighting\\_prejudice/group/](http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/fighting_prejudice/group/)

#### HOLOCAUST DENIAL & HATE SPEECH

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/denial/group/>

#### PROPAGANDA & MEDIA

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/propaganda/group/>

#### RELIGION & IDENTITY

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/religion/group/>

#### RESPONDING TO GENOCIDE

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/responding/group/>

# ACTIVITY MODULE: CONFRONTING HATRED

## – PHOTO ACTIVITY

### (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

#### OBJECTIVE

The purpose of this activity is to help students think more deeply about the themes presented in the *Confronting Hatred* series. Using quotations from the United States Holocaust Memorial Museum's Voices on Anti-Semitism series, students portray their thoughts and feelings about a quotation through photographs selected from the Museum's Photo Archive database. Some preselected quotations are provided below, but students may choose their own from the episodes on this theme.

#### METHODOLOGY

After selecting photos, students will write an essay explaining their selections. The essay can examine some of the following questions:

- How does what this person discusses in the present relate back to the Holocaust?
- What about the photos you chose demonstrates this?
- Do the photos that you chose represent abstract feelings, concrete events, or a combination of the two?
- If you are matching images with emotions evoked from some of the quotations, whose emotions are you using? Your own? The victims or perpetrators? What emotions do you think the interviewee feels?
- Have you interpreted something in a way that another person may interpret differently?
- Is such interpretation subjective or objective? Explain your response.
- Is it difficult to put images to words, especially someone else's words?

Students then create a PowerPoint presentation of the quotations and photos together.

Download PowerPoint presentation template [PPTX, 4.40 MB]

<[http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/photo\\_presentation.pptx](http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/photo_presentation.pptx)>

#### RECOMMENDED RESEARCH RESOURCES AND ADDITIONAL ONLINE RESOURCES

##### BEING AN OUTSIDER

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/outsider/photo/>

##### FIGHTING PREJUDICE

[http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/fighting\\_prejudice/photo/](http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/fighting_prejudice/photo/)

##### HOLOCAUST DENIAL & HATE SPEECH

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/denial/photo/>

##### PROPAGANDA & MEDIA

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/propaganda/photo/>

##### RELIGION & IDENTITY

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/religion/photo/>

##### RESPONDING TO GENOCIDE

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/responding/photo/>

# ACTIVITY MODULE: CONFRONTING HATRED

## – PRESS CONFERENCE

### (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

#### OBJECTIVE

The purpose of this activity is to help students think more deeply about the themes presented in the *Confronting Hatred* series. Students will divide into groups and research one interviewee in the Museum's Voices on Anti-Semitism series. While the rest of the class serves as journalists and reporters at a press conference, each group will present what they have learned about their individual and the work that he or she has carried out. The journalists and reporters will then ask questions.

#### METHODOLOGY

- Divide students into five groups.
- Assign a podcast episode to each group.
- Have the groups research the person assigned to them, paying close attention to what he or she is doing in a contemporary sense to fight prejudice.
- Students should consider who the individual is, where he or she lives, what his or her motivation is to fight prejudice and what methods this person uses to carry out his or her work.
- After completing their research, students should write a 3-5 minute speech in which they present what they have learned about the person assigned to them and ways in which they can now fight prejudice.
- While each group presents, the rest of the class should be developing questions to ask in their role as journalists and reporters.
- After each presentation, the audience should be given a chance to ask their questions and the group presenting should use the resources they have to best answer each question.

#### RECOMMENDED RESEARCH RESOURCES AND ADDITIONAL ONLINE RESOURCES

##### FIGHTING PREJUDICE

[http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/fighting\\_prejudice/press/](http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/fighting_prejudice/press/)

##### HOLOCAUST DENIAL & HATE SPEECH

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/denial/press/>

##### RESPONDING TO GENOCIDE

<http://www.ushmm.org/museum/exhibit/focus/antisemitism/voices/teaching/responding/press/>

# ACTIVITY MODULE: RESEARCH RESCUERS

## OBJECTIVES

- cite sources
- use lessons of syntax and language in a meaningful context
- develop research skills
- interpret personal testimony
- examine larger themes from history
- document dates and facts
- present information in clear and concise way

## METHODOLOGY

### INDIVIDUALS

1. Give each student a copy of the “Recommended List of Rescuers” and accompanying “Rescuers Research Project Dossier” on pages 175 and 176.
2. Assign or ask each student to choose one Rescuer from the list for their research.
3. Use *Rescue: The Story of How Gentiles Saved Jews in the Holocaust*, the resources listed below and the links available on <https://holocaust.georgia.gov/holocaust-learning-trunk-project-resources>
  - a. Students conduct research in media center or classroom using these links and materials.
4. As students complete their research, they will fill out the dossier.
5. Once the dossier is complete, ask each student to read it aloud to the class.

### PARTNERS/GROUPS

1. Divide students into sets of partners or groups of 4-5.
2. Assign or ask each student to choose one Rescuer from the list for their research.
3. Use the resources listed below and the links available on <https://holocaust.georgia.gov/holocaust-learning-trunk-project-resources>
  - a. Students conduct research in media center or classroom using these links and materials.
4. As students complete their research, they will fill out the dossier. In addition, each group will create a poster representing their research and the story of rescue.
  - a. Suggested requirements:
    - i. 1 map
    - ii. 1 photo of Rescuers/rescued
    - iii. 1 biography
    - iv. 1 summary of rescue mission
    - v. 1 quote from Rescuers/rescued or relevant to story
    - vi. list 5-10 important vocabulary words and definitions

## RECOMMENDED RESOURCES

- Holocaust Education & Archive Research Team  
<http://www.holocaustresearchproject.org/toc.html>
- Yad Vashem: Database of Righteous Among the Nations  
<http://db.yadvashem.org/righteous/search.html?language=en>
- Gutman, Israel, editor. *The Encyclopedia of the Righteous Among the Nations: Rescuers of Jews During the Holocaust*. Jerusalem: Yad Vashem, 2003-. (Ref D 804.65 .E5313 2003)
- Axelrod, Toby. *Rescuers Defying the Nazis: Non-Jewish Teens Who Rescued Jews*. New York: Rosen Publishing Group, 1999. (D 804.65 .A94 1999)

- Bartoszewski, Wladyslaw, and Zofia Lewin, editors. *Righteous Among Nations: How Poles Helped the Jews, 1939-1945*. London: Earls court Publications, 1969. (D 810 .R4 B265 1969)
- Bauminger, Arie L. *The Righteous Among the Nations*. Tel Aviv: Am Oved, 1990. (D 804.65 .B37913 1990)
- Block, Gay, and Malka Drucker. *Rescuers: Portraits of Moral Courage in the Holocaust*. New York: TV Books, 1997. (D 804.65 .B56 1997)
- Gilbert, Martin. *The Righteous: The Unsung Heroes of the Holocaust*. Toronto: Key Porter, 2003. (D 804.65 .G54 2003)
- Halter, Marek. *Stories of Deliverance: Speaking with Men and Women Who Rescued Jews from the Holocaust*. Chicago: Open Court, 1998. (D 804.65 .H3513 1998)
- Hellman, Peter. *When Courage Was Stronger Than Fear: Remarkable Stories of Christians Who Saved Jews from the Holocaust*. New York: Marlowe, 1999. (D 804.65 .H45 1999)
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# ACTIVITY MODULE: RESPONSE JOURNAL

## OBJECTIVE

Provide students with the opportunity to express their thoughts, feelings, reactions, and beliefs throughout the entire Holocaust or Holocaust-related unit.

## METHODOLOGY

1. Assign each student to bring an empty notebook to class for the first day of the unit.
2. Assign 1-3 writing prompts from the lesson module to each student as an in-class or take-home assignment. Notify students that there are no “right” or “wrong” answers to these assignments.
  - a. Optional: Have students volunteer to read his/her entry for the day aloud to the rest of the class as the opening for a class discussion.
3. Journals can be turned in at the end of each assignment, week, or unit. Provide feedback on 3-5 of the student’s responses.
  - a. Optional: Once the entire unit is complete, encourage each student to bring their journal home to share with his/her family.

## QUESTIONS FOR CONSIDERATION

1. How do you express yourself?
2. What experiences in your life have shaped your perspective and voice?
3. Do you keep a diary? If so, why?
4. How do you think you might view your responses in this journal 1 year from now? 5 years from now? 50 years from now?

# ACTIVITY MODULE: ID CARDS

## (UNITED STATES HOLOCAUST MEMORIAL MUSEUM)

### OBJECTIVE

See “Lesson Module: *ID Cards*” on page 128.

### METHODOLOGY

Provide each student with an ID card and a copy of the blank worksheet (page 184.) After the students read their ID card aloud in partners, small groups, or as a class, have the students participate in a “scavenger hunt” to fill in the dates on the worksheet. The ID cards will provide the answers.

### TIMELINE WORKSHEET ANSWER KEY

FILL-IN THE BLANK ANSWERS IN RED		ID CARDS WITH ANSWER
January 1933	The Nazis come to power in Germany.	Barbara Ledermann, Susanne Ledermann, Joseph Muscha Mueller
January 30, 1933	Hitler becomes chancellor of Germany	Thomas Elek, Andras Muhlrud
March 22, 1933	Nazis open the first concentration camp with accommodation for 5,000 prisoners at Dachau in southern Germany. A press announcement clearly states the purpose of the camp: imprisonment of all political enemies of the Nazi party, such as Communists, and “who endanger state security.”	
April 1, 1933	The Anti-Jewish boycott begins in Germany. All Jewish-owned businesses are plastered with signs: “Don’t buy from Jews.”	Johanna (Hanne) Hirsch,
April 7, 1933	All Jews in Germany are banned from holding jobs in civil service, universities, and other state positions.	
May 10, 1933	Books written by Jews, political dissident, and others not approved by the state are publicly burned.	
July 14, 1933	Jewish immigrants from Eastern Europe are stripped of their German citizenship.	
September 15, 1935	The Anti-Jewish “Nuremberg Laws” are enacted: Jews are stripped of their German	

## HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE

	citizenship, Jews cannot marry Aryans, Jews cannot fly the German flag.	
November 15, 1935	The Nazis provide criteria for determining a person's Jewish identity based on "racial" factors regardless of religious beliefs. Anyone with three or four Jewish grandparents was defined as a Jew.	
March 3, 1936	Jewish doctors are forbidden to practice medicine in Germany.	
March 13, 1938	Germany annexes Austria (Anschluss.) All Anti-Jewish decrees from Germany are immediately applied in Austria.	Helene Melanie Lebel, Ceija Stojka
April 26, 1938	All Jews inside the German Reich must register their property.	
September 30, 1938	The Munich Conference: Great Britain and France agree to the German occupation of western Czechoslovakia, a region historically known as Sudetenland that has an ethnically German population.	
October 5, 1938	Swiss authorities request that Germans mark all Jewish passports with a red letter "J".	Bertha Adler, Inge Auerbacher, Thomas Elek, Moishe Felman, Moshe Finkler, Frenkiel Jakob, Joseph Gani, Dorotka Goldstein, Matvey Gredinger, Ita Grynbaum, Ivo Herzer, Izabella Katz, Helene Melanie Lebel, Barbara Ledermann, Susanne Ledermann, Channah Mazansky-Zaidel, Henry Masolwicz, Andras Muhlrاد, Maria Nemeth, Shulamit Perlmutter, Ruth Freund Reiser, Dora Rivkina, Max Rosenblat, Shulim Saleschutz, Joseph van Hoppen Waldhorn, Paula Wajcman, Sophie Weisz, Marcus Fass, Johanna (Hanne) Hirsche, Franco Cesana



## HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE

November 9-10, 1938	Kristallnacht, The Night of Broken Glass, an Anti-Jewish pogrom leaves 200 synagogues destroyed, 7500 Jewish shops looted, 30,000 male Jews sent to concentration camps.	Inge Auerbacher, Johanna (Hanne) Hirsch
November 15, 1938	All Jewish students are expelled from German schools.	
November 23, 1938	A one-billion mark fine is charged to all German Jews to cover the costs of the property that was destroyed during Kristallnacht.	
December 31, 1938	All Jewish-owned businesses in Germany are forced to close.	Johanna (Hanne) Hirsch
March 15, 1939	The Germans occupy Prague, Czechoslovakia.	Ruth Freund Reiser
September 1 1939	Germany invades Poland.	Marcus Fass, Moishe Felman, Jakob Frenkiel, Channah Mazansky-Zaidel, Shulamit Perlmutter, Stefania (Fusia) Podgorska, Max Rosenblat, Shulim Saleschutz, Sophie Weisz, Paula Wajcman
September 3, 1939	World War II begins with an official declaration of war on Germany by Great Britain and France. (It had been previously agreed that they would protect Poland in the event of a German invasion.)	Moishe Felman, Dorotka Goldstein,
October 28, 1939	The first ghetto is established in Poland.	
November 23, 1939	All Jews in Poland are forced to wear an arm band or yellow star.	
April 9, 1940	Germany occupies Denmark.	Preben Munch-Nielsen
May 10, 1940	Germany invades the Netherlands.	Gideon Boissevain, Moshe Finkler
May 1940	Germany occupies France, Belgium, and Luxembourg.	Thomas Elek
May 14, 1940	German planes bomb Rotterdam, the capitol of the Netherlands.	Susanne Ledermann
May 20, 1940	Auschwitz concentration camp is established.	
April 6, 1941	Germany invades Greece.	Joseph Gani
April, 1941	The Axis powers invade	Ivo Herzer

## HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE

	Yugoslavia and divide it into occupation zones.	
June 22, 1941	Germany begins to invade the Soviet Union.	Channah Mazansky-Zaidel
September 28-29, 1941	Special mobile killing units known as Einsatzgruppen follow German troop on their advance into the Soviet Union. 34, 000 Jews are murdered by Einsatzgruppen at Babi Yar outside Kiev.	
30 Sep 1940 - 1 Jun 1941	The "Euthanasia" campaign begins in Germany. The physically and mentally handicapped are the first victims in a series of experiments with deadly gasses emitted from pipes disguised to look like shower heads. The campaign is known to German personnel as "Aktion T4." 9, 772 victims were gassed in the Brandenburg "Euthanasia" center with carbon monoxide.	Helene Melanie Lebel
October 1941	Auschwitz II (Birkenau) is established.	
December 8, 1941	Chelmno death camp begins operating.	
January 20, 1942	Seven Nazi leaders and accompanying secretaries attend the Wannsee Conference in a suburb of Berlin, Germany. The purpose of the meeting is plan a "Final solution to the Jewish question."	
March 17, 1942	Gassing of Jews beginnings at Belzec extermination camp/killing center.	
May 1942	Gassing of Jews begins at Sobibor extermination camp/killing center.	
Summer 1942	Deportation of Jews to killing centers begins from Belgium, Croatia, France, and Poland. Germans meet resistance by Jews in the ghettos of Kletzk, Kremenets, Lachva, Mir, and Tuchin.	
June 1942	Jewish partisan units form in the forests of Belarus and the	

## HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE

	Baltic states.	
June 15, 1942	The deportation to Poland of Jews living in the Netherlands begins.	Susanne Ledermann
Winter 1942	Deportation of Jews to killing centers from Germany, Greece, and Norway begins. A Jewish partisan movement forms in forests near Lublin, Poland.	
March 1943	Nazis begin to liquidate the Krakow ghetto.	
April 1943	A revolt begins in the Warsaw ghetto as the Nazis prepare to liquidate its concentrated Jewish population.	
Summer 1943	Nazis meet armed resistance by Jews in the ghettos of Bedzin, Bialystok, Czestochowa, Lvov, and Tarnow.	
July 1943	Mussolini is overthrown in Italy.	Franco Cesana
Fall 1943	Nazis liquidate the large ghettos of Minsk. (The ghettos of Vilna and Riga are emptied as well.)	Dora Rivkina
September 1943	German plans to arrest and deport the Jews of Denmark are leaked to Danish authorities. The Jewish population is warned and urged to go into hiding, while the Danish underground and general population moves to action to formulate a nationwide rescue of Danish Jews.	
October 1943	The Gestapo begins "hunting down" Jews in Denmark. In September 1943, the German plan to arrest and deport Danish Jews is leaked to Danish authorities who warn the Jewish population in Denmark and urge them to go into hiding.	Preben Munch-Nielsen
October 2, 1943	Sweden offers asylum to the Jews of Denmark. More than 7,000 Jews and approximately 700 non-Jewish relatives are taken by fishing boats from the coast of Denmark to safety in Sweden. 500 Jews who are unfit for travel remain and are	

## HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE

	deported to the Theresienstadt ghetto in Czechoslovakia where only 51 do not survive.	
October 14, 1943	Prisoners of Sobibor extermination camp/killing center form an uprising against the Nazis upon learning that the entire camp would be liquidated. The prisoners succeed in killing nearly a dozen Nazi personnel and guards. Around 300 prisoners are able to escape and 100 are caught.	
November 1943	Germans seize the Danish government.	
March 19, 1944	Germany invades Hungary.	Andras Muhlrاد, Maria Nemeth
May 15, 1944	The deportation of Jews in Hungary begins.	
October 7, 1944	Sonderkommando workers at Auschwitz revolt and blow up crematorium IV	Joseph Gani
January 17, 1945	Nazis evacuate Auschwitz and force prisoners able to walk on death marches.	
January 25, 1945	Auschwitz concentration camp is liberated by the Soviets.	Izabella Katz,
January 27, 1945	Death marches from Stutthof concentration camp begin.	
April 6-10, 1945	Prisoners of Buchenwald concentration camp are forced on death marches.	
April 30, 1945	Ravensbrück concentration camp is liberated by the Red Army.	
April 1945	With the Red Army advancing, the prisoners of Ravensbrück concentration camp still able to walk, are forced on a "death march."	Magdalena Kusserow
April 1945	The camps of Nordhausen, Ohrdruf, Gunskirchen, Ebensee, and Dachau are liberated by the American Army.	
April 15, 1945	Bergen Belsen is liberated by the British army.	Ceija Stojka
May 1945	Amsterdam is liberated by Canadian troops.	Barbara Ledermann
May 9 1945	Stutthof concentration camp is	Dorotka Goldstein

## HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE

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	liberated by the Soviets.	
May 5-6 1945	Mauthausen concentration camp is liberated by <b>American</b> troops.	Ruth Freund Reiser

# ACTIVITY MODULE: DIARY WORKSHOP

## (FACING HISTORY AND OURSELVES)

### OBJECTIVE

The purpose of the small group work is for students to apply their learning of the diary as a literary form to the larger questions concerning their own writing.

### METHODOLOGY

Divide the class into small discussion groups and assign each group one of the following sets of questions.

- **Diary and Purpose/Intent**
  - Are the reasons for which young people wrote diaries the same reasons for which a novelist writes?
  - Or for which a person writes a letter?
  - Do the differences in intent shape content, and if so, how?
- **Diary as Private or Public Expression**
  - Does a “diary” imply something private? How does context determine or change genre?
  - Is it any less of a diary if the writer intends for it to become a public document?
- **Diary and Personal Voice**
  - If you are writing for yourself, or for comfort, or for other personal reasons, does it matter how well you write?
  - Where does literary talent or skill come into play here?
  - Does the beauty of the language or the literary expressiveness matter in this context?
- **Diary as a Historical Document**
  - Does the purpose of the diary (as the writer stated it) shape how historically valuable it will be for the study of history?
  - What details would be revealed?
  - What would be missing from a diary that would be found in other historical documents?

At the close of their small group work, students should be prepared to present their assigned questions to the larger group.

### WRITING PROMPTS

1. Do you write? If so, what types of writing do you use as a form of personal expression? If you don't write, have you discovered something else in your life that enables you to personally express yourself?
2. Imagine a set of circumstances that would alter your reason for keeping a diary, would make you change the purpose of your diary, or would make you start a diary even though you are not so inclined. What might those circumstances be?
3. After reading Alexandra Zapruder's categories and entries, are there different declarations of intent that you were able to identify?
4. Which category of diary writing does Anne Frank fall into? Which category does Petr Ginz's fall into? Why?

# ACTIVITY MODULE: MEASURING THE HIDING PLACE

## OBJECTIVE

Examine the experience of living in a hiding place like the secret annex. Understand the context in which Anne wrote her diary while hiding for nearly two years.

## METHODOLOGY

- Have students examine the blue print of the Secret Annex on page 17 of *Diary of a Young Girl* and/or explore the online virtual tour of the secret annex available online: <http://www.annefrank.org/en/Subsites/Home/Virtueel-huis/#/map/>
- Discuss with the students why Anne would go into such great detail with describing the Secret Annex. Require students to support their points with examples from the text.
- Divide students into groups of eight.
- Instruct the students to measure out the specific measurements of the hiding place and mark with masking tape. (If you would rather go ahead and rearrange the classroom before students come to the class that day, it might provide more time for reflection on this reading.) Conduct the discussion and response journal session within the confines of the masking tape.
  - Anne Frank and Fritz Pfeffer's room was 16'8" in length by 6'9" in width. Pose the question to the students about how Anne made this small room her own. Did she get along with Fritz? What types of activities did she do in their room? What type of activities do the students do in their bedrooms? Do they have to share their rooms with a sibling or family member?
- Conduct a class discussion about living a life in hiding and how Anne, as a teenager, possibly felt about it. (See discussion questions below.)
- Assign 1-3 of the writing prompts below to complete during class time or at home.

## DISCUSSION QUESTIONS

- Anne was a very popular and precocious girl. She had many friends before she went into hiding. What do you think it was like to live in the annex with the same group of people?
- What sort of activities did Anne and Margot do to keep their minds busy?
- Life in hiding was certainly a challenge for the Franks, van Pels, and Fritz Pfeffer but not all those in hiding during World War II had such luxuries as a bathroom, kitchen, beds, separate rooms, and a reliable source of food. With this in mind, how do you think other people hid during the Holocaust?
- In 1957, Anne's father, Otto, who was the only survivor from the Secret Annex, bought the building to save it from demolitions. Three years later it was opened as a museum. Why do you think Otto decided to open it to the public? Would you want to visit the museum today?
- How has measuring out the hideout affected your understanding of Anne's life in hiding and why she wrote in her diary?

## WRITING PROMPTS

1. Begin keeping your own diary. For your first entry, write some reasons as to why keeping a diary could change how you view yourself, the world, and those around you.
2. Choose an event described in an article from the Holocaust newspapers including in the Holocaust Learning Trunk. Write a letter to Anne in hiding – describe the event and its significance. How might Anne feel to be able to receive mail from someone from a different county with a different perspective on the events in Europe?
3. For more writing prompts, see "Lesson Module: *Diary of a Young Girl*" on page 62.

# ACTIVITY MODULE: FRAME OF REFERENCE

## THE LEXILE FRAMEWORK FOR READING IN ACTION

### DESCRIPTION

☒ Pre-Reading ☐ During Reading ☐ Post Reading

Frame of Reference activities are useful for establishing a context for material by requiring students to think critically about information they already know. Frame of Reference practices then go a step further and require students to identify how they know this information.

### HOW IT WORKS

Frame of Reference is a basic graphic organizer that allows students to access prior knowledge as well as the sources through which they gained this information. The main topic is identified in the center of the graphic organizer. The student's information on this topic, as prior knowledge or what is gained by reading the text, is written in single words and small phrases inside the 'What I Know' rectangle. How that student gathered that information is identified in the outer rectangle.

### HOW IT CAN BE DIFFERENTIATE

Frame of Reference activities are useful in all content areas.

- ◆ Students may use the Frame of Reference template as a graphic organizer for notes as they progress through a text.
- ◆ After reading the text, it may be useful for students to revisit the ideas they recorded during the Frame of Reference activity in order to identify where their previous knowledge, or previous sources of that knowledge, may have been inaccurate.





## EXAMPLE: FRAME OF REFERENCE

### THE LEXILE FRAMEWORK FOR READING IN ACTION

**How I know what I know...**

Wikipedia

Stories my grandfather told me

**What I know about the topic...**

Adolf Hitler killed millions in concentration camps during the war

**Topic:**

World War II

A documentary  
on TV

The United Nations  
was formed after the  
war was over.

U.S. President  
Roosevelt died  
during the war.

The two sides in the war  
were the Axis and Allies.

Nazis started the war

A magazine article

# ACTIVITY MODULE: VOCABULARY SQUARES

## THE LEXILE FRAMEWORK FOR READING IN ACTION

### DESCRIPTION

☐ Pre-Reading ☒ During Reading ☐ Post Reading

Because the semantic dimension of any text is a critical factor in influencing readability, Vocabulary Squares are a useful practice for identifying key words or concepts, defining them in relation to the text, and relating those words to their relevant contexts.

### HOW IT WORKS

Vocabulary Squares comprise multiple four-part grids that are labeled as part of speech, synonyms & antonyms, symbol/icon, and definition. For each identified vocabulary word, the student is required to fill in the appropriate information in each section of the grid and then formulate a sentence employing the word in the relevant context. Vocabulary Squares are typically used as an individual reading activity that provides additional support to a text.

### HOW IT CAN BE USED

Vocabulary Squares can be useful across all content areas.

- ◆ Vocabulary Squares is best used for texts that are at or slightly above a student's Lexile measure.
- ◆ Vocabulary Squares are an effective strategy in cases where the semantic dimension of a text may impede reading fluency.



# ACTIVITY MODULE: KEY CONCEPT SYNTHESIS

## THE LEXILE FRAMEWORK FOR READING IN ACTION

### DESCRIPTION

☐ Pre-Reading ☒ During Reading ☒ Post Reading

Key Concept Synthesis is an effective strategy for allowing students to identify the central concepts of a text, and to put those concepts into their own language while making connections to other concepts.

### HOW IT WORKS

Key Concept Synthesis helps students to determine the key concepts in a piece of text and then relate those concepts to broader ideas. Key Concept Synthesis requires students to first use textual clues to determine the key concepts in a piece of text. These include looking for divisions or sections within the text, determining which sentence in each paragraph is the topic sentence, and learning to ‘forecast’ the main idea. Once a student is able to identify the central concepts of a text, they can restate those ideas in their own words, and then make even broader connections between those concepts and other ideas or knowledge. The practice of restating the idea in their own words allows teachers to spot fallacies and misunderstandings in the student’s representation of an idea.

### HOW IT CAN BE USED

Key Concept Synthesis can be used across multiple content areas and is particularly useful with science and mathematics instruction.

- ◆ Key Concept Synthesis is best used with text that is at or below the student’s Lexile measure.
- ◆ Some students may prefer to use an artistic or graphical device, like a mind map, to establish the key concepts.
- ◆ Once students have completed the graphic organizer, they can share their ideas with other students and identify how they determined the key concepts and how they determined the relevant connections.
- ◆ Upon completion, it is advisable that students share their efforts with their peers. Students are advised to discuss the methods they used to establish the key concepts and how they identified the primary connections.



# ACTIVITY MODULE: LITERATURE CIRCLE

## THE LEXILE FRAMEWORK FOR READING IN ACTION

### DESCRIPTION

☐ Pre-Reading ☒ During Reading ☒ Post Reading

When done correctly, Literature Circles are an important strategy for engaging a text on multiple levels. Literature Circles require each member of a small group to play a pre-defined role in examining a chosen text. Each role within the group is responsible for investigating a different aspect of the text and then sharing with the group to formulate a coherent picture of the text and its meaning. Literature Circles require that students read for meaning while thinking critically about the content of a text.

### HOW IT WORKS

Literature Circles are typically organized by a set of graphic organizers. Each graphic organizer establishes and defines the role that a student will play within their group. The roles most commonly used include Director, Illuminator, Illustrator, Connector, Word Watcher, and Summarizer, though those roles are somewhat flexible. Roles may be added or omitted as necessary. Each role has an assigned set of responsibilities and questions to consider while reading the text. The students read the text individually (usually this is done outside of class, but is sometimes done in class with short pieces of text) and then reconvene with their assigned group. Within their group, the students share their insights and comments. The Director usually summarizes the group's thoughts for the class.

### HOW IT CAN BE DIFFERENTIATE

Literature Circles are commonly used in ELA classes and with works of fiction, but with little modification can be used across all content areas.

- ◆ When creating groups for Literature Circles, it can be helpful to group students of varying Lexile ranges as a way to expose students with lower Lexile measures to higher order thinking.
- ◆ In certain contexts, such as each group being assigned a different segment of information on the same topic, it may be advisable to group students of similar Lexile measures together and have them read texts at a lower level as a means of scaffolding.



# ACTIVITY MODULE: SOCIOGRAMS

## THE LEXILE FRAMEWORK FOR READING IN ACTION

### DESCRIPTION

☐ Pre-Reading ☒ During Reading ☒ Post Reading

Timeline activities allow students to identify key facts about a prominent person or event and arrange those facts, in brief sentences or phrases, into a chronological timeline.

### HOW IT WORKS

During or after reading a text that provides a series of events or facts, students can create a comprehensive Timeline that allows them to see the scope and sequence of events at a glance. Creating a Timeline can help students identify key facts or events and see the whole concept in terms of the main points before delving into the supporting information.

### HOW IT CAN BE USED

A Timeline can be useful across all content areas, in instances when students are given a series of chronological pieces of information.

- ◆ Timeline activities are useful for helping students record chronological information in a simple graphic organizer format.



# ACTIVITY MODULE: TIMELINE

## THE LEXILE FRAMEWORK FOR READING IN ACTION

### DESCRIPTION

☐ Pre-Reading ☒ During Reading ☒ Post Reading

Timeline activities allow students to identify key facts about a prominent person or event and arrange those facts, in brief sentences or phrases, into a chronological timeline.

### HOW IT WORKS

During or after reading a text that provides a series of events or facts, students can create a comprehensive Timeline that allows them to see the scope and sequence of events at a glance. Creating a Timeline can help students identify key facts or events and see the whole concept in terms of the main points before delving into the supporting information.

### HOW IT CAN BE USED

A Timeline can be useful across all content areas, in instances when students are given a series of chronological pieces of information.

- ◆ Timeline activities are useful for helping students record chronological information in a simple graphic organizer format.



# ACTIVITY MODULE: BIOGRAPHY SYNTHESIS

## THE LEXILE FRAMEWORK FOR READING IN ACTION

### DESCRIPTION

☐ Pre-Reading ☐ During Reading ☒ Post Reading

Biography Synthesis offers students an opportunity to identify the key facts about a historical figure, acclaimed scientist, author, or even a character in a work of fiction, and compile those facts into a coherent summary.

### HOW IT WORKS

After reading a text that provides biographical information on a person relevant to the lesson theme, students create their own personal biography of the person by incorporating facts from the text as well as speculative opinions or questions based on what they have learned. The questions can vary, though inference-based or opinion questions should be able to be substantiated with factual knowledge.

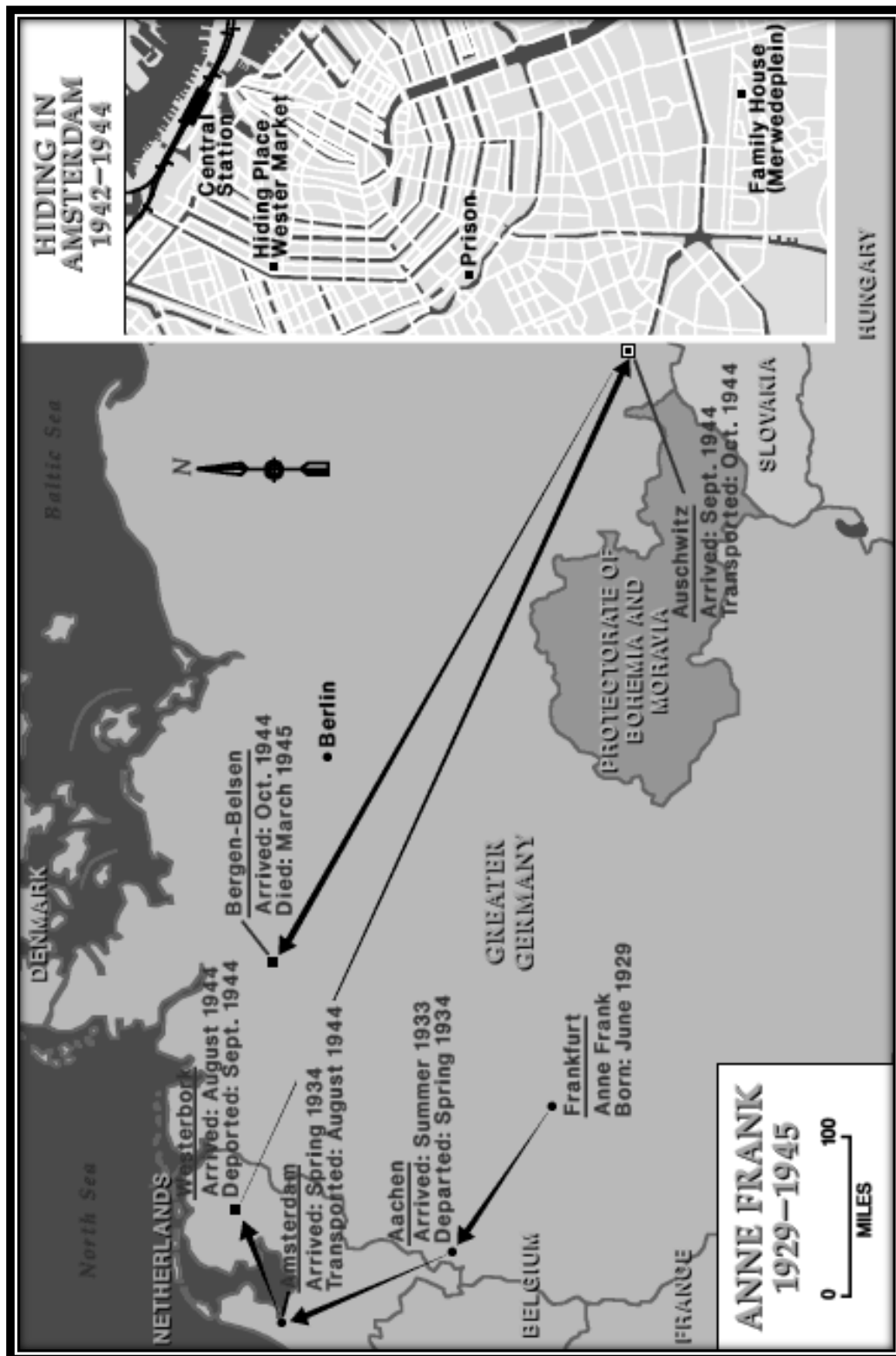
### HOW IT CAN BE USED

Biography Synthesis can be useful across all content areas, in instances when students are given biographical information on a prominent figure in the field.

- ◆ Biography Synthesis is useful for helping students engage with historical figures in a personally relevant way.

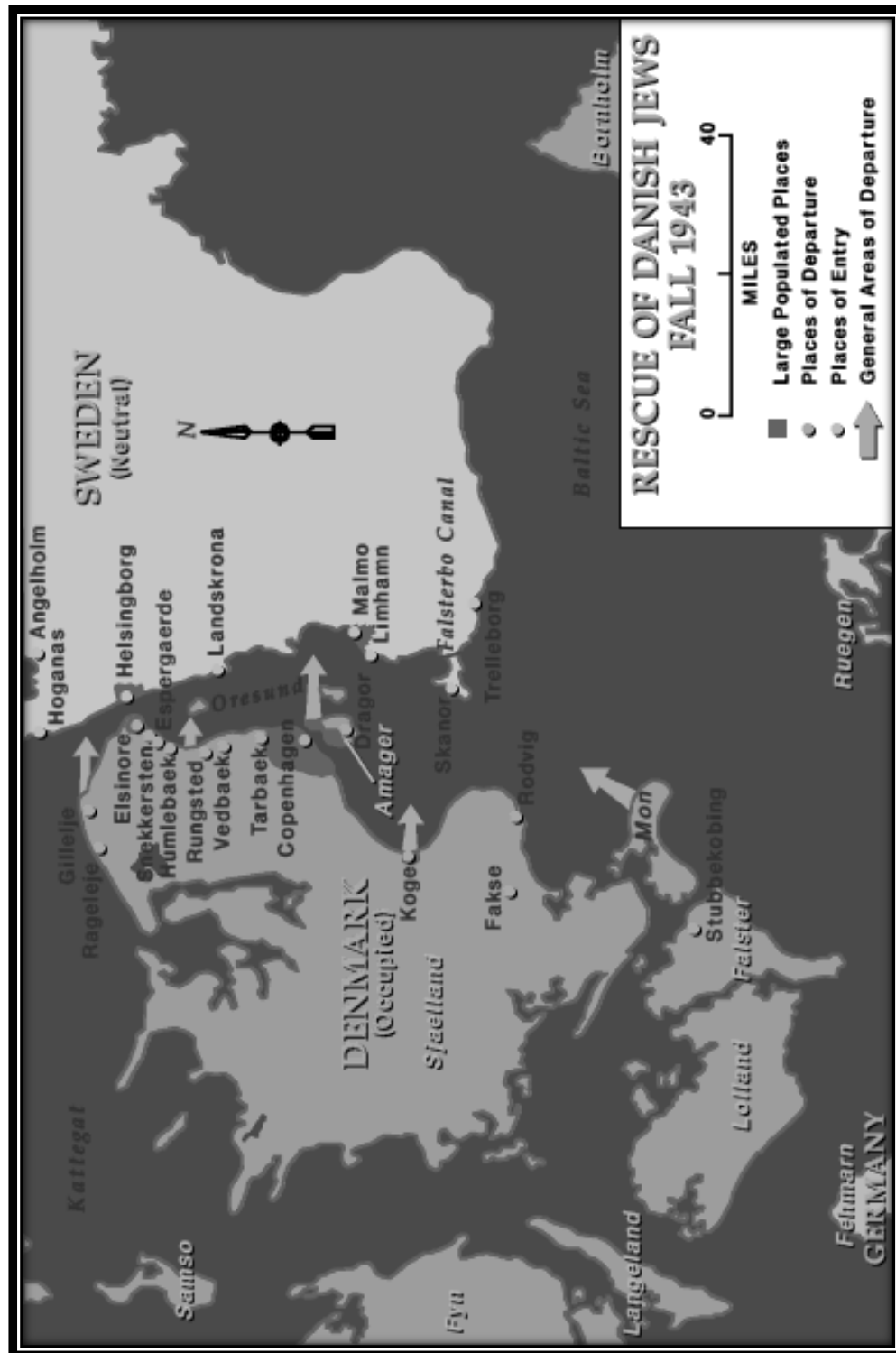


# MAP: ANNE FRANK – AMSTERDAM AND DEPORTATION

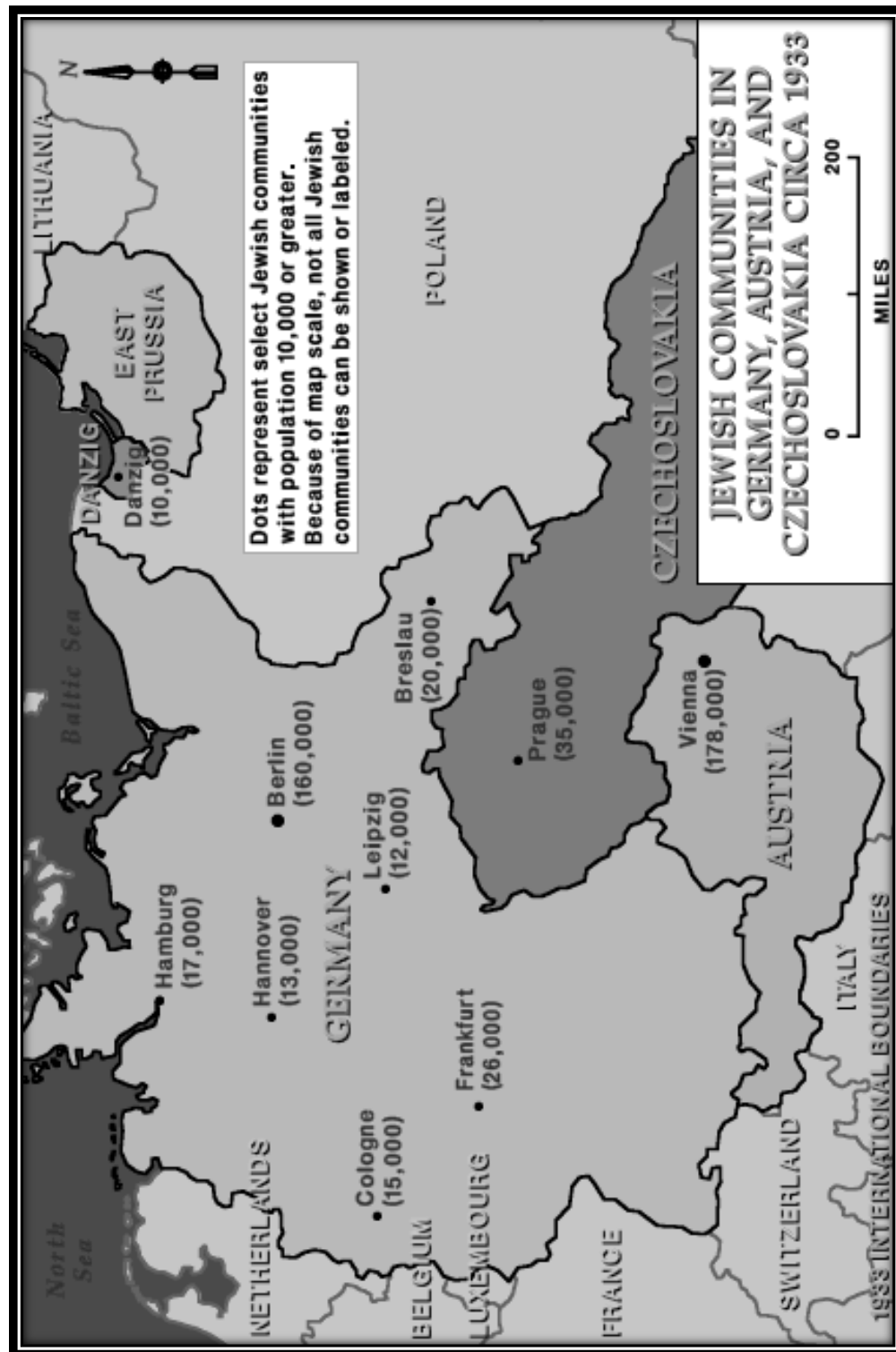




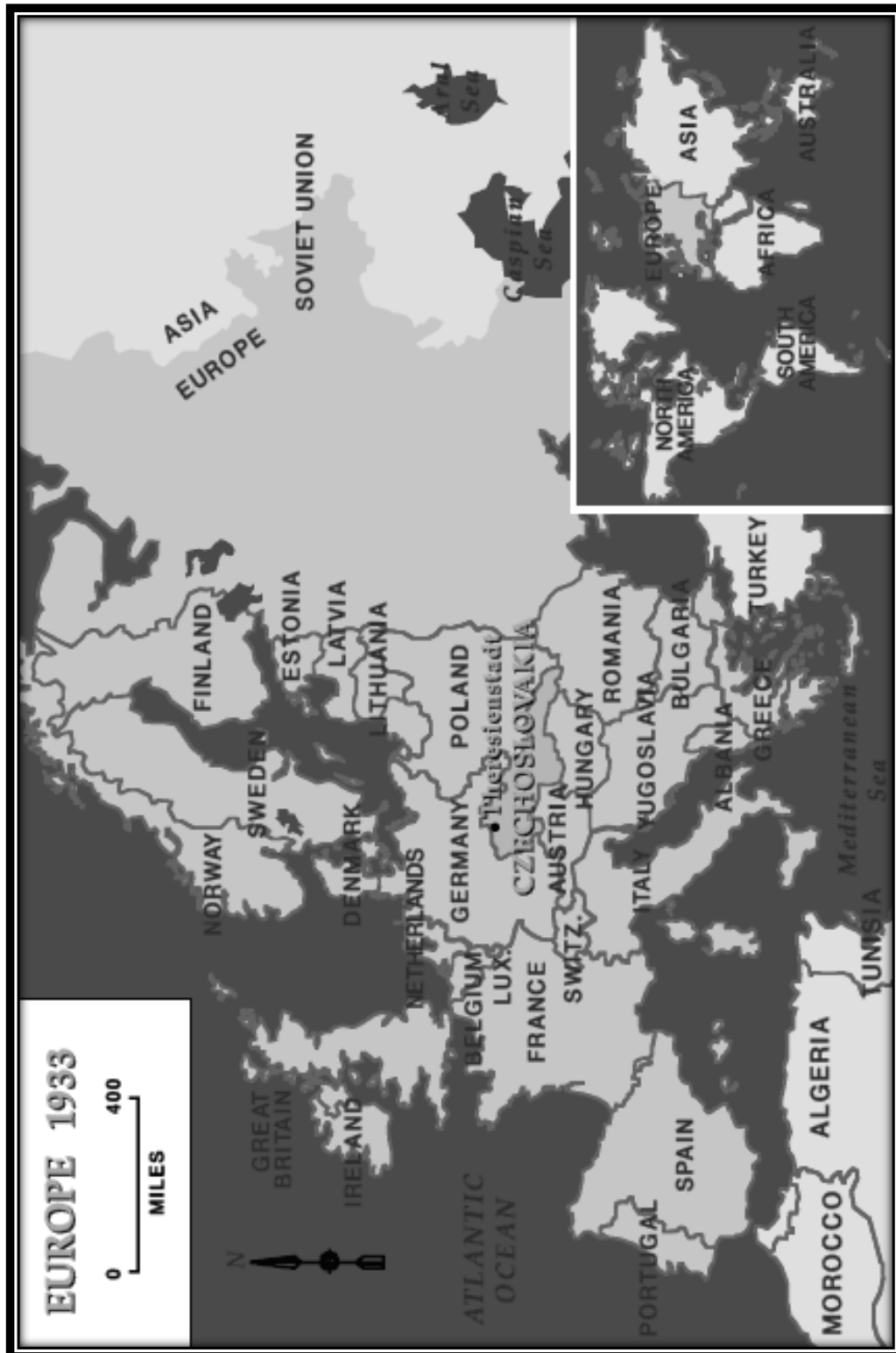
## MAP: RESCUE IN DENMARK



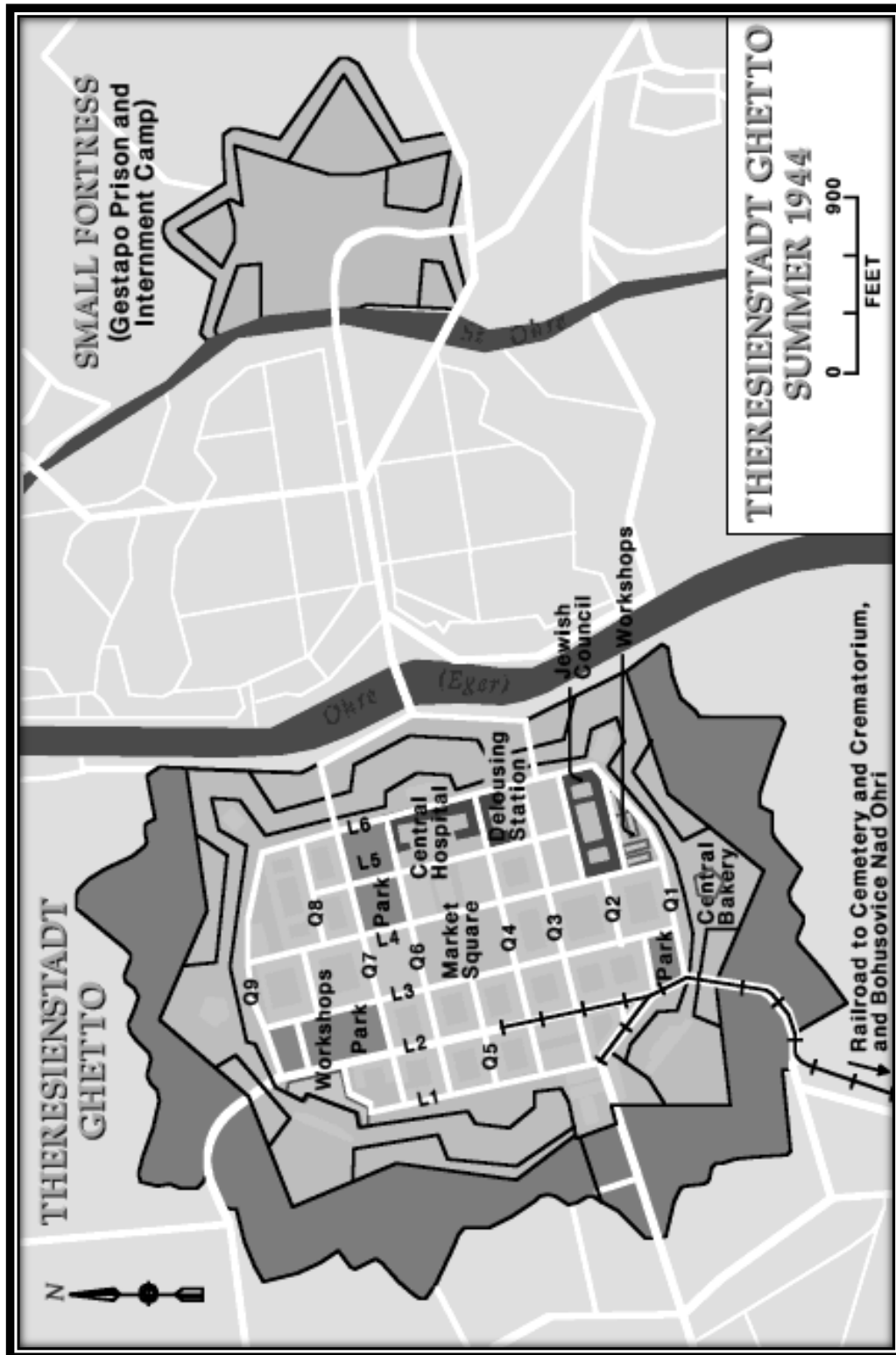
# MAP: JEWISH COMMUNITIES IN CENTRAL EUROPE



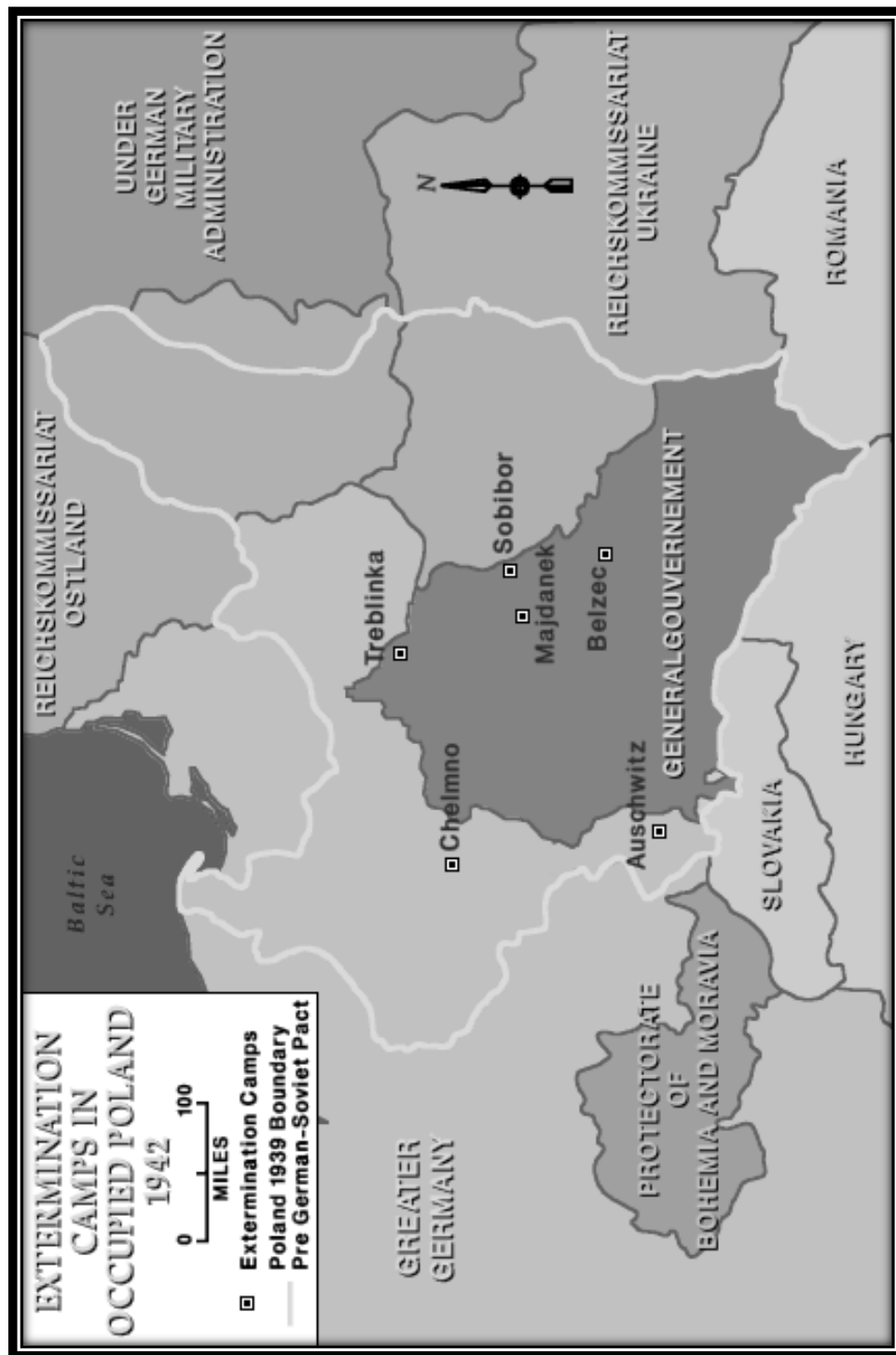
## MAP: THERESIENSTADT



## MAP: THERESIENSTADT GHETTO



# MAP: EXTERMINATION CAMPS IN OCCUPIED POLAND



# STUDENT WORKSHEET: IDENTIFYING BADGES

Student Name \_\_\_\_\_ Date \_\_\_\_\_

**DIRECTIONS:** The Nazis used triangular badges or patches to identify prisoners in the concentration camps. Different colored patches represented different groups. Match each color with the corresponding group.

**YELLOW**

**ASOCIAL**

**BROWN**

**HABITUAL CRIMINAL**

**VIOLET**

**EMIGRANT**

**PINK**

**GYPSY**

**GREEN**

**JEHOVAH'S WITNESS**

**RED**

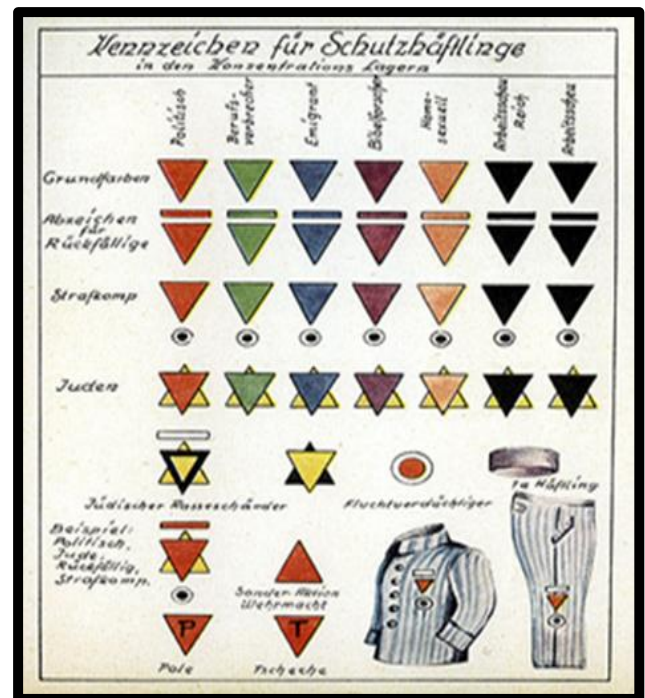
**ASOCIAL \***

**BLACK**

**JEW**

**BLUE**

**POLITICAL PRISONER**



A chart, ca. 1938–42, of prisoner markings used in German concentration camps.

\*The "Asocial" category was, perhaps, the most diverse, including vagrants, murderers, thieves, and those who violated laws prohibiting breeding between Aryans and Jews. In addition, while gypsies had their own color category under certain circumstances, they were more often forced to wear the triangle categorizing them as asocials.

# STUDENT HANDOUT: RECOMMENDED RESCUERS FOR RESEARCH

For a full version of this list which included a brief biographical summary for each Rescuer and a link to further resources about them and their story of rescue, please visit [www.holocaust.georgia.gov](http://www.holocaust.georgia.gov).

"How could you call us 'good'?  
We were doing what had to be done."  
--- The rescuers of Le Chambon-sur-Lignon

- |  |  |                                     |
|--|--|-------------------------------------|
| ▪ Rescue in Denmark                        | ▪ Henryk Sławik                                  | ▪ Giovanni Palatucci                |
| ▪ Walter Süskind                           | ▪ Princess Alice of Battenberg                   | ▪ Hugh O'Flaherty,                  |
| ▪ Miep Gies                                | ▪ Luis Martins de Souza Dantas                   | ▪ Hiram "Harry" Bingham IV          |
| ▪ Cornelia "Corrie" ten Boom               | ▪ Marie Taquet-Martens and Emile Taquet          | ▪ José Arturo Castellanos Contreras |
| ▪ Frederik Jacques "Frits" Philips         | ▪ Aristides de Sousa Mendes do Amarale Abranches | ▪ İsmail Necdet Kent                |
| ▪ Jan Żabiński                             | ▪ Dimitar Peshev                                 | ▪ Gilberto Bosques Saldívar         |
| ▪ Ferdynand Marek Arczyński                | ▪ Chiune Sugihara                                | ▪ Eduardo Propper de Callejón       |
| ▪ Matylda Getter                           | ▪ Raoul Wallenberg                               | ▪ Sir Nicholas George Winton        |
| ▪ The inhabitants of Le Chambon-sur-Lignon | ▪ Folke Bernadotte                               | ▪ Khaled Abdul-Wahab                |
| ▪ André Trocmé                             | ▪ White Buses Rescue Mission                     | ▪ Gustav Schröder                   |
| ▪ Irena Sendler                            |  |                                     |
| ▪ Giorgio Perlasca                         |  |                                     |
| ▪ Ángel Sanz Briz                          |  |                                     |

**DIRECTIONS:** Choose a rescuer or group of rescuers from the list of recommended rescuers. Conduct research and fill out the dossier below.

GEORGIA COMMISSION ON THE HOLOCAUST





Sources	

# STUDENT HANDOUT: WITNESS TO THE HOLOCAUST

## WILLIAM ALEXANDER SCOTT III AND THE GEORGIA COMMISSION ON THE HOLOCAUST



About the photo: Timed photo by William A. Scott, III (left) with Scott's personal 21/4 x 31/4 miniature Speed Graphic and Leon Bass during basic training at Camp McCain (Grenada, MS), spring of 1943 with 183rd Engineer Combat Battalion.

When one explores the halls of memories, some moments cannot be forgotten or dimmed by the passage of time. I remember the day-clear and sunny-riding in a convoy into Eisenach, Germany, 11 April 1945, as World War II was ending; and, a Third Army courier delivering a message to us to continue on to a concentration camp (Buchenwald), 10 or more miles further east, near Weimar.

I was a reconnaissance sergeant, photographer, camoufleur and part-time historian in S-2 (Intelligence Section) of the 183rd Engineer Combat Battalion. We were in the: 8th Corps of General George S. Patton's 3rd Army. As we rode into Buchenwald, I can remember thinking--"there is no place as horrible as we have been told--no atrocities--we should turn around--stop wasting time--go back to Eisenach and establish our Battalion Headquarters.

But we continued and finally, arrived at a place that did not look so bad as we passed the main entrance--but, as we rolled around the front building, we saw the feeble mass of survivors milling around.

We got out of our vehicles and some began to beckon to us to follow and see what had been done in that place--they were walking skeletons. The sights were beyond description. What little we had been told in an orientation session in Northern France in early December, 1944, was nothing in comparison--and I had thought no place could be this bad.

I took out my camera and began to take some photos--but that only lasted for a few pictures. As the scenes became more gruesome, I put my camera in its case and walked in a daze with the survivors, as we viewed all forms of dismemberment of the human body. We learned that 31,000 of the 51,000 persons there had been killed in a two week period prior to our arrival. An SS trooper had remained until the day of our arrival and survivors had captured him as he tried to flee over a fence.

He was taken into a building where two men from my unit followed. They said he was trampled to death by the survivors.

I began to realize why few, if any, persons would believe the atrocities I had seen. *Holocaust* was the word used to describe it—but one has to witness it to even begin to believe it—and, finally after going through several buildings, with various displays—lamp shades of human skin, incinerators choked with human bones, dissected heads and bodies, testes in labeled bottles, so that they could be seen by the victims on a shelf by the door as they went in and out of the barracks (after two weeks of this procedure, they would be killed, but, we arrived before this ritual could be continued), my mind closed the door on this horror.

We eventually left after helping to remove some of the survivors for medical assistance. As we rode back to Eisenach in silence, I remembered that about 1,000 persons in an isolated area were in better shape than the others— who were they?—Russians we were told. But, I asked myself, how could a country, classified during my high school days of the late 1930's as probably the world's most literate, allow this type of mass murder and psychotic behavior to take place? There were no answers, as many thoughts raced through my mind.

*Even though my ancestors had arrived in our country (the United States of America) as slaves in chains from Africa, and subjected to torture and death during the long centuries of slavery, it all seemed to pale in comparison to the glaring impact of what I had witnessed at Buchenwald. I later learned about other death facilities—including the monstrous Auschwitz. My slave ancestors, despite the horrors they were subjected to, had value and were listed among the assets of a slave holder.*

Had the Nazi position prevailed in the aftermath of the U.S. Civil War, (my slave great grandfather and namesake— William Alexander Scott fought with the Union Army in Mississippi) I, or others similarly situated, would not exist in the world today—the earth would have literally become the "Forbidden Planet" where no humans would exist, only Robby the Robot and Hal the Computer would patrol the plains. My life, as I contemplate the impact of past events on it, has evolved into a character that exhibits an attitude to fellow humans that they have nothing to fear from me or my family. I am only one. But my wife, our children (a son and a daughter—their children, 2 boys, a girl and 2 boys, respectively) have the character and function that nothing should fear them—they have no designs on others or their families.

## VOCABULARY

- anti-Semitism
- Buchenwald
- civil rights
- concentration camp
- crematoria
- death camp
- discrimination
- liberation
- prejudice
- racism
- stereotypes

## QUESTIONS TO CONSIDER

- Explain Mr. Scott's statement of "How could a country classified during my high school days of the 1930's as probably the most literate, allow this type of mass murder and psychotic behavior to take place? There were no answers as my thoughts raced through my mind."
- How did Mr. Scott compare the prisoners to his ancestors, slaves?
- Why was it important to take pictures of what the liberators witnessed?

# STUDENT HANDOUT: “NUREMBERGRACIAL LAWS, 1935”

## UNITED STATES HOLOCAUST MEMORIAL MUSEUM

### REICH CITIZENSHIP LAW OF SEPTEMBER 15, 1935

(Translated from *Reichsgesetzblatt I*, 1935, p. 1146.)

The Reichstag has unanimously enacted the following law, which is promulgated herewith:

#### ARTICLE 1

1. A subject of the state is a person who enjoys the protection of the German Reich and who in consequence has specific obligations toward it.
2. The status of subject of the state is acquired in accordance with the provisions of the Reich and the Reich Citizenship Law.

#### ARTICLE 2

1. A Reich citizen is a subject of the state who is of German or related blood, and proves by his conduct that he is willing and fit to faithfully serve the German people and Reich.
2. Reich citizenship is acquired through the granting of a Reich citizenship certificate.
3. The Reich citizen is the sole bearer of full political rights in accordance with the law.

#### ARTICLE 3

The Reich Minister of the Interior, in coordination with the Deputy of the Führer, will issue the legal and administrative orders required to implement and complete this law.

Nuremberg, September 15, 1935

At the Reich Party Congress of Freedom

The Führer and Reich Chancellor

[signed] Adolf Hitler

The Reich Minister of the Interior

[signed] Frick

(United States Holocaust Memorial Museum, 2012)

### LAW FOR THE PROTECTION OF GERMAN BLOOD AND GERMAN HONOR OF SEPTEMBER 15, 1935

(Translated from *Reichsgesetzblatt I*, 1935, pp. 1146-7.)

Moved by the understanding that purity of German blood is the essential condition for the continued existence of the German people, and inspired by the inflexible determination to ensure the existence of the German nation for all time, the Reichstag has unanimously adopted the following law, which is promulgated herewith:

#### ARTICLE 1

1. Marriages between Jews and subjects of the state of German or related blood are forbidden. Marriages nevertheless concluded are invalid, even if concluded abroad to circumvent this law.
2. Annulment proceedings can be initiated only by the state prosecutor.

### **ARTICLE 2**

Extramarital relations between Jews and subjects of the state of German or related blood are forbidden.

### **ARTICLE 3**

Jews may not employ in their households female subjects of the state of German or related blood who are under 45 years old.

### **ARTICLE 4**

1. Jews are forbidden to fly the Reich or national flag or display Reich colors.
2. They are, on the other hand, permitted to display the Jewish colors. The exercise of this right is protected by the state.

### **ARTICLE 5**

1. Any person who violates the prohibition under Article 1 will be punished with a prison sentence.
2. A male who violates the prohibition under Article 2 will be punished with a jail term or a prison sentence.
3. Any person violating the provisions under Articles 3 or 4 will be punished with a jail term of up to one year and a fine, or with one or the other of these penalties.

### **ARTICLE 6**

The Reich Minister of the Interior, in coordination with the Deputy of the Führer and the Reich Minister of Justice, will issue the legal and administrative regulations required to implement and complete this law.

### **ARTICLE 7**

The law takes effect on the day following promulgation, except for Article 3, which goes into force on January 1, 1936.

Nuremberg, September 15, 1935  
At the Reich Party Congress of Freedom

The Führer and Reich Chancellor  
[signed] Adolf Hitler

The Reich Minister of the Interior  
[signed] Frick

The Reich Minister of Justice  
[signed] Dr. Gürtner

The Deputy of the Führer  
[signed] R. Hess

(United States Holocaust Memorial Museum, 2012)

United States Holocaust Memorial Museum. "Translation: Nuremberg Race Laws." *Holocaust Encyclopedia*. <http://www.ushmm.org/wlc/en/article.php?ModuleId=10007903#seealso>. Accessed 25 October 2012.

# STUDENT WORKSHEET: “NUREMBERGRACIAL LAWS, 1935”

Student Name \_\_\_\_\_ Date \_\_\_\_\_

## VOCABULARY

- |                      |                  |              |
|----------------------|------------------|--------------|
| ▪ anti-Semitism      | ▪ discrimination | ▪ propaganda |
| ▪ Aryan race         | ▪ Jewish badge   | ▪ racism     |
| ▪ civil rights       | ▪ mischling      | ▪ stereotype |
| ▪ democracy          | ▪ Nazi           | ▪ tolerance  |
| ▪ <i>Der Sturmer</i> | ▪ prejudice      | ▪ tyranny    |

## RESPONSE QUESTIONS

1. Which law stripped Jews of German citizenship?

\_\_\_\_\_

2. Which law segregated Jews from other Germans?

\_\_\_\_\_

3. Circle one: How did Nazis force Jews to display their identity as Jewish?

- a. Jews were required to carry identity cards.
- b. Jews were required to have a red “J” stamped on their passports.
- c. Jews who did not have “recognizable ‘Jewish’” first names were forced to adopt new middle names: “Israel” for males and “Sara” for females.
- d. Jews were required to wear a Jewish badge: a yellow Star of David on their clothes or a similar armband.
- e. All of the above.

4. Circle one: Jews are a race of people.      True      False

# STUDENT WORKSHEET: ID CARDS TIMELINE

Student Name \_\_\_\_\_ Date \_\_\_\_\_

**DIRECTIONS:** *Fill in the blanks.*

January		The Nazis come to power in Germany.
January 30,		Hitler becomes chancellor of Germany
March 22, 1933		Nazis open the first concentration camp with accommodation for 5,000 prisoners at Dachau in southern Germany. A press announcement clearly states the purpose of the camp: imprisonment of all political enemies of the Nazi party, such as Communists, and "who endanger state security."
	1,	The Anti-Jewish boycott begins in Germany. All Jewish-owned businesses are plastered with signs: "Don't buy from Jews."
April 7, 1933		All Jews in Germany are banned from holding jobs in civil service, universities, and other state positions.
May 10, 1933		Books written by Jews, political dissident, and others not approved by the state are publicly burned.
July 14, 1933		Jewish immigrants from Eastern Europe are stripped of their German citizenship.
September 15, 1935		The Anti-Jewish "Nuremberg Laws" are enacted: Jews are stripped of their German citizenship, Jews cannot marry Aryans, and Jews cannot fly the German flag.
November 15, 1935		The Nazis provide criteria for determining a person's Jewish identity based on "racial" factors regardless of religious beliefs. Anyone with three or four Jewish grandparents was defined as a Jew.
March 3, 1936		Jewish doctors are forbidden to practice medicine in Germany.
	13,	
		Germany annexes Austria (Anschluss.) All Anti-Jewish decrees from Germany are immediately applied in Austria.
April 26, 1938		All Jews inside the German Reich must register their property.
September 30, 1938		The Munich Conference: Great Britain and France agree to the German occupation of western Czechoslovakia, a region historically known as Sudetenland that has an ethnically German population.
October 5, 1938		Swiss authorities request that Germans mark all Jewish passports with a letter "J".
	9- , 1938	Kristallnacht, The Night of Broken Glass, an Anti-Jewish pogrom leaves 200 synagogues destroyed, 7500 Jewish shops looted, 30,000 male Jews sent to concentration camps.
November 15, 1938		All Jewish students are expelled from German schools.



## HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE

<b>November 23, 1938</b>	A one-billion mark fine is charged to all German Jews to cover the costs of the property that was destroyed during Kristallnacht.
,	All Jewish-owned businesses in Germany are forced to close.
<b>15,</b>	The Germans occupy Prague, Czechoslovakia.
<b>1,</b>	Germany invades Poland.
<b>3,</b>	World War II begins with an official declaration of war on Germany by Great Britain and France. (It had been previously agreed that they would protect Poland in the event of a German invasion.)
<b>October 28, 1939</b>	The first ghetto is established in Poland.
<b>November 23, 1939</b>	All Jews in Poland are forced to wear an arm band or yellow star.
,	Germany occupies Denmark.
,	Germany invades the Netherlands.
,	Germany occupies France, Belgium, and Luxembourg.
,	German planes bomb Rotterdam, the capitol of the Netherlands.
<b>May 20, 1940</b>	Auschwitz concentration camp is established.
<b>April 6,</b>	Germany invades Greece.
<b>April, 1941</b>	The Axis powers invade  and divide it into occupation zones.
,	Germany begins to invade the Soviet Union.
<b>September 28-29, 1941</b>	Special mobile killing units known as Einsatzgruppen follow German troop on their advance into the Soviet Union. 34, 000 Jews are murdered by Einsatzgruppen at Babi Yar outside Kiev.
<b>30 Sep 1940 - 1 Jun 1941</b>	The “Euthanasia” campaign begins in Germany. The physically and mentally handicapped are the first victims in a series of experiments with deadly gasses emitted from pipes disguised to look like shower heads. The campaign is known to German personnel as “Aktion T4.” ,  victims were gassed in the Brandenburg “Euthanasia” center with carbon monoxide.
<b>October 1941</b>	Auschwitz II (Birkenau) is established.
<b>December 8, 1941</b>	Chelmno death camp begins operating.
<b>January 20, 1942</b>	Seven Nazi leaders and accompanying secretaries attend the Wannsee Conference in a suburb of Berlin, Germany. The purpose of the meeting is plan a "Final solution to the Jewish question."
<b>March 17, 1942</b>	Gassing of Jews beginnings at Belzec extermination camp/killing center.
<b>May 1942</b>	Gassing of Jews begins at Sobibor extermination camp/killing center.

<b>Summer 1942</b>	Deportation of Jews to killing centers begins from Belgium, Croatia, France, and Poland. Germans meet resistance by Jews in the ghettos of Kletzk, Kremenets, Lachva, Mir, and Tuchin.
<b>June 1942</b>	Jewish partisan units form in the forests of Belarus and the Baltic states.
<b>15,</b>	The deportation to Poland of Jews living in the Netherlands begins.
<b>Winter 1942</b>	Deportation of Jews to killing centers from Germany, Greece, and Norway begins. A Jewish partisan movement forms in forests near Lublin, Poland.
<b>March 1943</b>	Nazis begin to liquidate the Krakow ghetto.
<b>April 1943</b>	A revolt begins in the Warsaw ghetto as the Nazis prepare to liquidate its concentrated Jewish population.
<b>Summer 1943</b>	Nazis meet armed resistance by Jews in the ghettos of Bedzin, Bialystok, Czestochowa, Lvov, and Tarnow.
<b>1943</b>	Mussolini is overthrown in Italy.
<b>Fall 1943</b>	Nazis liquidate the large ghetto of . (The ghettos of Vilna and Riga are emptied as well.)
<b>September 1943</b>	German plans to arrest and deport the Jews of Denmark are leaked to Danish authorities. The Jewish population is warned and urged to go into hiding, while the Danish underground and general population moves to action to formulate a nationwide rescue of Danish Jews.
	The Gestapo begins "hunting down" Jews in Denmark. In September 1943, the German plan to arrest and deport Danish Jews is leaked to Danish authorities who warn the Jewish population in Denmark and urge them to go into hiding.
<b>October 2, 1943</b>	Sweden offers asylum to the Jews of Denmark. More than 7,000 Jews and approximately 700 non-Jewish relatives are taken by fishing boats from the coast of Denmark to safety in Sweden. 500 Jews who are unfit for travel remain and are deported to the Theresienstadt ghetto in Czechoslovakia where only 51 do not survive.
<b>October 14, 1943</b>	Prisoners of Sobibor extermination camp/killing center form an uprising against the Nazis upon learning that the entire camp would be liquidated. The prisoners succeed in killing nearly a dozen Nazi personnel and guards. Around 300 prisoners are able to escape and 100 are caught.
<b>November 1943</b>	Germans seize the Danish government.
<b>19,</b>	Germany invades Hungary.
<b>May 15, 1944</b>	The deportation of Jews in Hungary begins.
<b>, ,</b>	Sonderkommando workers at Auschwitz revolt and blow up crematorium IV
<b>January 17, 1945</b>	Nazis evacuate Auschwitz and force prisoners able to walk on death marches.

## HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE

	Auschwitz concentration camp is liberated by the Soviets.
<b>January 27, 1945</b>	Death marches from Stutthof concentration camp begin.
<b>April 6-10, 1945</b>	Prisoners of Buchenwald concentration camp are forced on death marches.
<b>April 30, 1945</b>	Ravensbrück concentration camp is liberated by the Red Army.
	With the Red Army advancing, the prisoners of Ravensbrück concentration camp still able to walk, are forced on a “death march.”
<b>April 1945</b>	The camps of Nordhausen, Ohrdruf, Gunskirchen, Ebensee, and Dachau are liberated by the American Army.
<b>April 15,</b>	Bergen Belsen is liberated by the army.
	Amsterdam is liberated by Canadian troops.
	Stutthof concentration camp is liberated by the Soviets.
<b>May 5-6 1945</b>	Mauthausen concentration camp is liberated by troops.

# STUDENT WORKSHEET: “THE SHORT LIFE OF ANNE FRANK”

Student Name \_\_\_\_\_ Date \_\_\_\_\_

**DIRECTIONS:** Please fill out both sides of this worksheet while watching the video.

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**WHAT** new information did you learn from the film?

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**HOW** would you describe Anne Frank to someone who has never heard of her?

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**IF** you could go back and meet Anne, what question would you ask her?

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**WHAT** does Anne mean when she writes about a time when she will be seen as a person and not just a Jew? In the video, what were some of the restrictions put in place by the Nazis that affected the Jews?

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**WHY** do you think Otto Frank chose to keep Anne's room unfinished in the Secret Annex after everything had been taken out during the war?

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# STUDENT WORKSHEET: FRAME OF REFERENCE

Student Name \_\_\_\_\_ Date \_\_\_\_\_

**DIRECTIONS:** Complete the graphic organizer below. Fill-in the center most rectangle first with the topic of study. Example: Holocaust. Write single words or small phrases in the next rectangle, "What I know about the topic..." Lastly, list sources in the outer rectangle.

**How I know what I know...**

**What I know about the topic...**

**Topic:**

# STUDENT WORKSHEET: VOCABULARY SQUARES

Student Name \_\_\_\_\_ Date \_\_\_\_\_

**DIRECTIONS:** For each identified vocabulary word, fill in the appropriate information in each section of the grid and then formulate a sentence employing the word in the relevant context.

<b>WORD:</b>	
Part(s) of Speech:	
Etymology: _____ _____	Symbol/Logo/Icon
Synonyms: _____ _____	Antonyms: _____ _____
Definition(s): _____ _____	
Sentence: _____ _____	

<b>WORD:</b>	
Part(s) of Speech:	
Etymology: _____ _____	Symbol/Logo/Icon
Synonyms: _____ _____	Antonyms: _____ _____
Definition(s): _____ _____	
Sentence: _____ _____	

# STUDENT WORKSHEET: KEY CONCEPT SYNTHESIS

Student Name \_\_\_\_\_ Date \_\_\_\_\_

**DIRECTIONS:** Use the following graphic organizer to identify the five most important concepts (in the form of single words or phrases) from the reading. Think about identifying the five most important concepts in this way: If you had to explain to someone who had not read the text, what are the five most important concepts you would want them to understand? (Use a highlighter and marginal notes to identify important concepts as you read and then complete the graphic organizer once you have completed the reading.)

Five Key Concepts	Put the Concept in Your Own Words	Explain Why the Concept is Important and Make Connections to Other Concepts
1.		
2.		



# HOLOCAUST LEARNING TRUNK PROJECT: TEACHING GUIDE

Five Key Concepts	Put the Concept in Your Own Words	Explain Why the Concept is Important and Make Connections to Other Concepts
3.		
4.		
5.		

# STUDENT WORKSHEET: LITERATURE CIRCLE

## RESPONSIBILITIES OF LITERATURE CIRCLE MEMBERS

- Contribute to your Literature Circle discussion
- Personally keep up with your responsibilities to your group
- Diligently record your ideas on your Literature Circle Notes
- Respectfully hold each member accountable for work, contributions to discussion, and ongoing participation

## ROLES OF LITERATURE CIRCLE MEMBERS

- Illuminator
- Illustrator
- Connector
- Word Watcher
- Discussion Director
- Summarizer

**BOOK** \_\_\_\_\_  
**AUTHOR** \_\_\_\_\_

GROUP MEMBER	ROLE
1.	
2.	
3.	
4.	
5.	
6.	

- What were you thinking about as you read?
- What did the text make you think about?
- What do you think this text/passage was about?
- How might other people (of different backgrounds) think about this text/passage?
- What one question would you ask the writer if you got the chance? Why?
- What are the most important ideas/moments in this text/section?
- What do you think will happen next—and why?
- What was the most important change in this section? How and why did it happen?

## This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

195



**CONNECTOR:** Connect what you are reading with what you are studying or with the world outside of school. You can connect the story to events in your own life, news events, political events, or popular trends. Another important source of connections is books you've already read. The connections should be meaningful to you and those in your group.

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**Sample Questions for Connector:**

- What connections can you make to your own life?
  - What other places or people could you compare this story to?
  - What other books or stories might you compare to this one?
  - What other characters or authors might you compare to this one?
  - What is the most interesting or important connection that comes to mind?
  - How does this section relate to those that came before it?
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**NOTES**

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**WORD WATCHER:** Watch out for words worth knowing while you read. These words might be interesting, new, important, or used in unusual ways. It is important to indicate the specific location of the words so the group can discuss these words in context.

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**Sample Questions for Word Watcher:**

- Which words are used frequently?
  - Which words are used in unusual ways?
  - What words seem to have special meaning to the characters or author?
  - What new words do you find in this section?
  - What part of speech is this word?
  - What is the connotative meaning of this word?
  - What is the denotative meaning of this word?
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### NOTES

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- What were you thinking about as you read?
- What did the text make you think about?
- What do you think this text/passage was about?
- How might other people (of different backgrounds) think about this text/passage?
- What one question would you ask the writer if you got the chance? Why?
- What are the most important ideas/moments in this text/section?
- What do you think will happen next—and why?
- What was the most important change in this section? How and why did it happen?

## This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

- What are the most important events in the section you read?
- What makes them so important?
- What effects do these events have on the plot or the other characters?
- What changes—in plot, character, or tone—did you notice when you read?
- What questions might appear on an exam about this section you read?
- What might be a good essay topic for this section of the story?

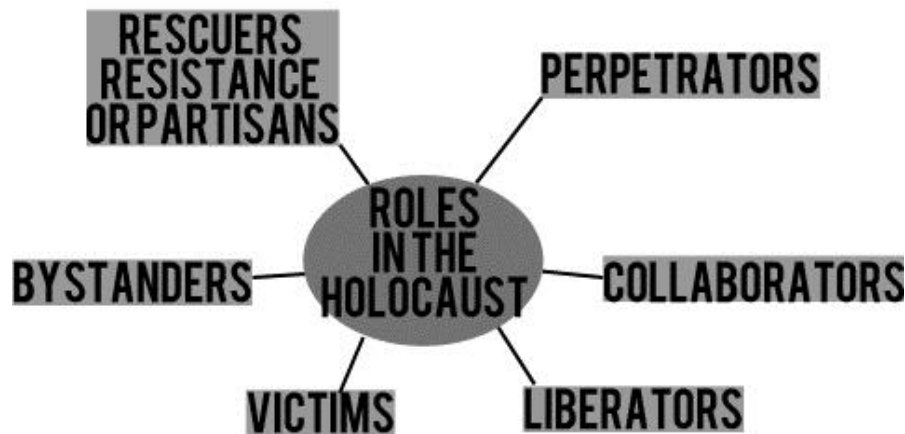
[illegible]



# STUDENT WORKSHEET: SOCIOGRAM

Student Name \_\_\_\_\_ Date \_\_\_\_\_

**DIRECTIONS:** Using the template below, complete the sociogram by drawing additional lines and bubbles for each character in the book(s) you read. Keep in mind what choices each character made and why.



## STUDENT WORKSHEET: TIMELINE

Student Name \_\_\_\_\_ Date \_\_\_\_\_

The worksheet features a central vertical line for a timeline. To the left of the line, there are five rectangular boxes of varying sizes and orientations. To the right of the line, there are six rectangular boxes of varying sizes and orientations. The boxes are intended for students to write historical events or information corresponding to specific points in time.

## STUDENT WORKSHEET: BIOGRAPHY SYNTHESIS

Student Name \_\_\_\_\_ Date \_\_\_\_\_

**DIRECTIONS:** Complete the biography of a prominent person in your own words below.

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This is a biography of:

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This person is most famous for:

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Some interesting facts about this person are:

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I would ask this question because:

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This person's accomplishments affect my life because:

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This person's accomplishments have affected the world because:

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Sources

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# WORKS CITED

## INTRODUCTION

What is the Holocaust Learning Trunk Project?

Core objectives

How does this relate to the Common Core?

What is the Holocaust?

Roles in the Holocaust

Why Teach About the Holocaust?

Benefits of Holocaust Education

Guidelines for Teaching About the Holocaust

Age Appropriateness

Methodological Considerations

Criteria for Trunk Contents

Letter to Parents/Guardians

“What Have We Learned?”

## RESOURCES

Teaching About the Holocaust: A CD-ROM for Educators

36 Questions About the Holocaust

Glossary

Timeline of the Holocaust: 1933-1945

What did each of the identifying badges mean?

Yellow Stars

## LESSON MODULES

Lesson Module: Diary of a Young Girl

Lesson Module: I Never Saw Another Butterfly

Lesson Module: Night

Lesson Module: Number the Stars

Lesson Module: Behind the Secret Window

Lesson Module: Four Perfect Pebbles

Lesson Module: The Diary of Petr Ginz

Lesson Module: I am a Star

Lesson Module: Jacob's Rescue

Lesson Module: Kindertransport

Lesson Module: Maus

Lesson Module: The Upstairs Room

Lesson Module: When Hitler Stole the Pink Rabbit

Lesson Module: Kristallnacht – The Nazi terror that Began the Holocaust

Lesson Module: Liberation - Stories of Survival from the Holocaust

Lesson Module: Saving the Children from the Holocaust - The Kindertransport

Lesson Module: Rescue - The story of how Gentiles saved Jews in the Holocaust

Lesson Module: I'm still here - Real Diaries of Young People Who lived during the holocaust

Lesson Module: The Short Life of Anne Frank

Lesson module: "Badges of Hate"

Lesson Module: "First They Came..."

Lesson Module: "Nuremberg Racial Laws, 1935"

Lesson Module: Confronting Hatred Teaching About Anti-Semitism

Lesson Module: Confronting Hatred - Being an Outsider

Lesson Module: Confronting Hatred - Fighting Prejudice

Lesson Module: Confronting Hatred - Holocaust Denial and Hate Speech

Lesson Module: Confronting Hatred - Propaganda and Media

Lesson Module: Confronting Hatred - Religion and Identity

Lesson Module: Confronting Hatred - Rescue and Resistance

Lesson Module: ID Cards

Biographies: ID Cards

Lesson Module: Witness to the Holocaust - WWII Veteran William Alexander Scott III at Buchenwald

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